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Of the Church · By the Church · For the Church

Luther League Review

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LUTHER LEAGUE IN BRITISH GUIANA.

The Luther League of America

THE YOUNG PEOPLE'S ORGANIZATION of the UNITED LUTHERAN CHURCH IN AMERICA

707 Muhlenberg Building

Philadelphia - - Pennsylvania

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Of the Church - By the Church - For the Church

Luther League Review

Selling Luther League Memberships

EARL HANSEN

What the Luther League needs is some real salesmen. A manufacturing concern never exists long on the merits of its products alone. It has to employ high-grade men to go out into the field and get the business; also a man to act as the head of this group of salesmen, in order to get a maximum percentage of the business. Concerns selling different products have to use different methods. Here we have the actor. He, too, is a salesman. He is trying to sell himself to the audience. How hard he tries to please! Perhaps I might mention the minister. He sells religion. The secret of his success lies in getting his congregation interested in what he has to say to them.

Now we come to the Luther League. It is selling memberships. What methods must it use in order to get a maximum percentage of the business? Let me answer this question by asking you another. Did you ever find a poor dog on the street and stoop to pat it; when you went on your way, didn't you notice it follow you? Of course, you can't go out on the street and pet some person and expect him to follow you. My point is this: People are seldom interested in anyone who has never shown any interest in them. A child loves its mother because the mother first showed by her actions that she was interested in it. That is what we must do to insure the success of the Luther League. We must show—not by our words but by our actions—that we are interested in people, and they will show us by their presence that they are interested in us.

Watch the daily papers for people on the sick list. Call on them if they are members of your league or young people in no other society. One call in the name of the league may make the sick one a steady comer later. Have someone appointed to do this visiting and don't fail to see that sick people are visited.

Keep a list of your prospective members just as a merchant keeps a list of his prospective buyers. Then keep working on them. If you can't make personal calls, surely you can write cards asking them to attend League Sunday evening. Tell them the League is interested in them. Then prove it—not by your words but by your actions. Let your actions speak so loudly that those concerned cannot hear what your lips are saying.

Life Service as an Avocation

By I. SEARLES RUNYON

THERE are a few facts so stupendous that the human mind cannot comprehend them. Among such facts are, unlimited space, and unending duration, or perpetual existence—that is, eternity.

There are some subjects of such transcendent importance that it is difficult for us to rate or value them accurately in our minds, so as to give them the measure of thought, consideration, meditation, and prayerful attention to which they are entitled as compared to other subjects. Such a subject is before us today, expressed in the two words—"Life Service." This subject is one of those which *grow* before our eyes as we look upon them. It is the subject that *out*grows all others, as we face it, measure it, analyze it, and attempt to fathom its boundless depths. Life?—that includes *everything*. And "service" gives a meaning to life, and a value to life, that no other interpretation EVER gave it.

I am inclined to take a glance over this whole vast sweep of our subject, even though my specific task today is to discuss a single feature, or department of it. Life, more abundant life, is the thing above all others that every man and every woman in the world is reaching out after, grasping hold of (as they think), clinging on to, fostering within themselves, and striving strenuously to enlarge and intensify. And yet—and here is the paradox in human experience—life is the thing that, often, the man who has striven hardest to hold and develop, throws away with the greatest aversion and abandon when he realizes that he has been deceived about it. But the trouble with this man is, that he never learned the true secret of happiness, or of life itself, which secret is "service." He never grasped the real meaning of the saying, "It is more blessed to *give* than to *receive*." To him, life became a pointless and useless blank because he has never learned and tried to apply the fundamental law of its perpetuation, namely: You must give in order to live. And giving, in obedience to this law means giving *of ourselves*, which *is* "*service*."

And now let us give our attention to that particular kind of service classified as "avocational," otherwise known as "volunteer," service. And to distinguish between the two ideas we are discussing, rather than to define either, let us say that a vocation consists of the work by, or through, which we earn or produce our living; an avocation consists of the work we do in our leisure hours, without financial compensation, "for the fun of it," for the joy of it, or for the love of it.

The Spaniard enjoys his bull-fight; th Briton his cricket; the American his bas ball. These are recreational. But the form a part of the national avocation. Th Greek is, or *was*, devoted to his art; th Latin to his music; the German to his lite ature. These are cultural, and they belon to the avocation of many people of mos races. The spiritually-minded of all Chris tendom are devoted to the culture of th soul, which is religion, and its propagatio and extension. In this, the preacher work professionally. To teach and extend relig ion is his vocation. In the same cause th layman works non-professionally. His par in the work of evangelizing the people o the world is a part of his *a*vocation. Bot the professional preacher and the so-called layman are engaged in "Life Service." Eac has his peculiar advantages and respons bilities in that service. Both should wor earnestly, intelligently, with a purpose.

It is coming to be recognized as a ma ter of principle that every person is und obligation to give a share of his time a energy to the promotion of that professio branch of industry, or business, in gener in which he is engaged. That is, a ma has not fulfilled his obligation to soci when he has carried on his business in su a manner as to make it produce a living f himself and his family. He is also und obligation to see that, so far as his vo and influence can effect it, that profess or business as a whole, and all persons e gaged in it, shall render the community a the world at large as good service as the can be induced to render. So in the fi of politics, it is not enough that intelli and honorable citizens go to the polls a vote, after having given earnest consid tion to the issues and the candidates p posed. In addition to that, such perso are under a very real obligation to see it that careless and indifferent citizens a informed, and are urged to do their du by their community and their country.

Just so in the field of religion. The ma who gives attention to his personal welfa and salvation only, is missing and negle ing the larger share of his duty a privilege. He is acting selfishly, which an indication that his spirit life is at a l ebb, if in fact he is possessed of that kind life at all. The old law that real light w shine holds good in the spiritual world well as in the natural world. The man w feels no strong impulse to pass on to othe that good thing which he has received God in the new birth may well questi himself as to whether or not he is rea "born again." Put in the positive form t

means that every true disciple of Christ is a real missionary. There is authority in scripture for the hope that a person may secure his own salvation, even though he helps to bring no one else to the light of God's truth, but he risks his own soul in allowing himself that measure of indifference. Such an one is saved "as through fire," if at all, God's Word says, and his works are likely to be burned. Now that means that while the work we do for a living may of necessity be of a kind generally classed as "secular," yet each true follower of Jesus will find some way in which to devote a share of his time and energy specifically to the work of evangelizing the world. He will find some way to help other people get better acquainted with the subject of religion, accept the Bible as their guide in life and Jesus Christ as their personal Savior. How, then, may the man or woman who is not professionally a teacher or preacher of religion best employ a part of his spare time and energy to bring the knowledge of God to his fellow men?

First. By a consistent and regular use himself of the means of grace. In the not-distant past no urging of this plain duty upon the average church member was necessary. But in the last few years there has been a decided change in this respect. There has been a distinct and noticeable falling-off in church attendance. Not only have many churches been obliged to discontinue their evening services, but the morning worship is participated in by congregations reduced in numbers very much below those of former times. There are some notable exceptions to this rule, but they *are* exceptions. On this question of public assembly for worship at least once each Lord's Day there is no room for doubt or question. Not to forsake the assembling of yourselves together, is a positive requirement of the followers of Jesus. It is necessary, not only for the maintenance of one's own spiritual life and health, but just as necessary as a salutary influence upon the community. It is one of the ways in which the Christian says to the non-Christian, 'Here is something that I need so much that I must go every Lord's Day to church to get it and retain it. It is spiritual life by communion with God. *You* need it, *too.* Come and see.'"

Second. Every Christian can do real missionary work in his secular pursuits. The necessity and value of work, even of the commonest kinds, have always been recognized. More recently the dignity and honor of it have received practically universal assent. But not even yet have we attained the *ideal* of the *consecration* of the work of our minds and our hands. In theory, the Christian knows the doctrine expressed in the command, "Whether, therefore, ye eat or drink, or whatsoever you do, do *all* to the glory of God," But in practice, we *don't* do that thing at all. Our eating and drinking, our work and our play, are *not* linked up with God's commands and our religion. If they were, there would be much less indulgence to excess in our pleasures, much more moderation in our secular employments, fewer strikes and lockouts, with no real reason or occasion for either. If they were, we should see but little deceit or fraud for gain, and far fewer legal battles in the courts. If they were, even by professing Christians only, we should witness an era of good-will, devotion to common duty, and prosperity the like of which the world has never yet seen. The speaker once heard John Lee, who at the time was personnel director of the Ford Motor Company, tell the story of his using the profit-sharing plan of that Company as the basis of an educational process in ethics that brought a reckless spendthrift in their employ to realize his obligation to his helpless, widowed mother, and to take care of her. After the lecture was finished, I said to Mr. Lee, "I am intensely interested in your process of rebuilding men." "Mr. Runyon," he replied, "it is a great deal more interesting than building automobiles." Now, this spirit pervading the management of any industrial or mercantile enterprise is sure to bring about in that organization, between employer and employe as well as between fellow employes, a feeling of good-will that simply shuts out all serious differences. And then, add to this spirit of brotherhood the conviction that all work, both mental and physical, is a service to Almighty God, because it is what Jesus called it, a service to "the least of these, my brethren," make it clear that you are acting upon the basis of Christian principles, and this class of secular practice becomes the most effective and convincing form of witness-bearing for Christ. Men often forget what we say, especially if our deeds do not square with our words. But they do not so easily and readily forget what we *do.* Righteous dealing, known to be based upon Christian principles, may make upon the mind of any man a stronger and nearer permanent impression than a sermon. Conduct in secular affairs should be made to bear the peaceable fruits of righteousness.

Third. Every Christian can, and should, do some definite thing, or number of things, directly to the purpose of spreading the Gospel and saving men, spiritually. I am persuaded that the most humble Christian can accomplish good results by direct personal work if he will undertake it. Not so long ago a woman in Brooklyn was arrested and charged in court with attempting to pass a worthless check. She was held under heavy bail for examination. The prosecu-

tor, who was a woman, was withdrawing from the court room when she noticed the prisoner's fourteen-year-old daughter Marie, on her knees in the rear of the room, her hands clasped, her eyes uplifted, and her voice pleadingly uttering a prayer for the release of her mother. Beside her knelt also her little brother, John, aged four, who lisped after her, "Oh, pleathe God, thave our mother." The prosecutor returned to the magistrate and engaged in a whispered conference. The children were summoned before the court and told that their prayer would be granted. Bail would be reduced to a nominal sum and another hearing would be set for tomorrow. Meantime the two children would be taken care of at a free nursery. "But, Judge," said Marie, "that's only part of our prayer. We want mother to go home and not to come back here any more. That's what I was praying for." "Tho wath I," echoed John. The prosecutor coughed vigorously while the magistrate consulted some more law books. Then he changed his decision, and dismissed the case, influenced by emotion, perhaps, but evidently satisfied that a mother who had wrought so much of religion into the characters of her children could not be a criminal. If babes and youth, facing the stern representatives of the law, and the accusations of prosecuting attorneys, have the courage to raise their voices in prayer to Almighty God and win an answer, who that is conscious of eternal life in his own soul dare let fear or timidity drive him away from an effort to help others win life also? Know the truth, and the truth shall make you free. Knowledge of the Word of God, and the truth it sets forth, is the chief thing in the equipment of the active worker in the Kingdom of God. Familiarity with the Word of God, backed up by strength of conviction and a reasonable measure of spirituality, will simply *impel anyone* to do *something* to lead out into the wonderful Gospel light those whom he sees sitting in darkness and the shadow of death. But this work, like marriage, is not to be undertaken lightly or inadvisedly. A mere enthusiast, without knowledge or training of will and judgment, can sometimes do more damage in his injudicious efforts to save souls than ten competent men can repair. Of all the work in the world, that of helping a man to find God, especially when his search has just begun, is the most delicate and taxing to the skill of the worker. In the story of the aspirant to the ministry who stuttered when he was asked the question how he was going to express himself, said the Lord would put the words into his mouth, he was cautioned to be sure to give the Lord the contract to pull them out again also. So with the incompetent, or illy prepared lay-worker—he is in danger of making a mess of personal work. He should be cautious of undertaking so delicate and difficult a task. But caution does not shut a man off from doing such work, for the United Lutheran Church through certain of its agencies has begun to make provision for the education and training of laymen and women who wish to engage in this work. This is a work, too, for which one *can* train himself. And when reasonably well prepared for it, he can confidently undertake it with full assurance of divine approval and promise of blessing. But there are ways by which the zealous Christian who is still unprepared for direct personal work can give what in my judgment is just as effectual and acceptable service. One of these is by the judicious use of his social instincts and attractive personal qualities to lead men to the sanctuary, where they will hear the Gospel proclaimed and explained in a regular and orderly way from the pulpit. In the Lutheran Church there is today some discussion of the question of street-preaching. After watching closely this class of work for more than twenty years, and becoming convinced that it *can be* done effectively without the use of those extravagances on the part of the preacher that eventually lead him into heresies, I am still strongly impreseed with the fact that the Gospel cannot be preached nearly so effectively in the noisy and distracting street as it can be in a house consecrated to the worship of God, and in a sermon that has the proper and orderly setting of a dignified, scriptural liturgy. The problem is to get people to come into the house of God to hear such a sermon. There are many things working against the success of all efforts to get people into the church in large numbers. We cannot discuss that phase of the problem here today. But the problem is *every Christian's* problem. Every one of us has a measure of responsibility for its effectual solution. Every one of us, no matter how limited his capacity, can take an effective part in its solution. Youth is no barrier to successful work at this problem. Inexperience, limited personal finances, lack of education or culture, other demands upon one's time, none of these, nor any other drawback, can defeat anyone's earnest purpose to help solve this particular phase of the problem of spreading the Gospel and saving souls. For there is no hour of the working and recreational day—and that means sixteen hours of every work-day—that does not hold the possible opportunity to do something towards the solution of this problem. For every hour brings most of us in contact with some one or more people, and anyone who has the mind to work in this field can easily place himself in such relation to per-

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The Young Man and the Church

By REV. J. B. BAKER, D.D.

THE combined drawing power of two horses hitched together is one-half more than the drawing power of two horses pulling separately. The same applies to the cylinder of your auto. This ought to be argument enough for every young man who wants to make his life count for the most. He must hook up somewhere.

Where, is the question. The world has many safety devices, but only one place of salvation, and that is the Church of Our Lord and Savior. Hundreds of organizations are doing good work in the world and ought to be supported. They all strive, however, with the light reflected from the Church as the moon with the reflected light of the sun.

Dr. Burrell has well said that the Church has more strength in her little finger than the world in its loins. This being undoubtedly true, the ambitious young man can find no better place in which to invest the strength of which St. John speaks.

St. John writes to you, young men, because you are strong. Be strong in the Lord's plan. If you are strong everywhere else and weak here, you are a failure. Mike Kelly drew a $10,000 salary in his prime, but when the great baseball player died in Allentown, his friends had to raise a purse to pay for his funeral. Rube Wadell could play when he wanted to and quit when he wanted to, so peerless was his pitching, but Rube Wadell couldn't make first base in a clean life. Byron swam the Hellespont and wrote like an angel, as athletic in mind as he was in body, but he couldn't reach his thirty-eighth year for his dissipation.

"The worm, the canker and the grief
Are mine alone"

said.

Our grand, old godly Quaker poet in his eighties basked in the sunset of life's late afternoon and said:

"And so beside the silent sea
I wait the muffled car
No harm from Him can come to me
On ocean or on shore."

That's the difference. Invest your strength, young men, where it will bring peace as well as plenty. Be as regular in your church attendance as you are in going for your meals. Hood says:

I remember, I remember
The fir trees dark and high,
I used to think their slender tops
Were close against the sky.
'Twas but a childish fancy, then,
But now 'tis little joy
To think I'm farther off from heaven
Than when I was a boy."

That is the inevitable result of dilatory church attendance. He who goes regularly soon begins to sing—

"Sweeter as the years go by."

You say, "Not with such a stick as we have in the pulpit." Ah, they called your Lord worse things than that, and today five hundred million people "crown Him Lord of all." The scurviest excuse in the world for church neglect is a poor preacher. Those who hunger and thirst after righteousness don't look at the platter. The meat is there, young fellow, and the taters and the gravy, too; wade in and feed yourself.

Don't call the thing you see in the gospel mirror the preacher; you are the goat.

If you were half as faithful as your obscure preacher the world would ring with the praises of God from pole to pole in a very short time. Get behind him, give him your support; boost, push, pray, give and you'll find heaven on your way to heaven.

It's a big job the church has—the capture of the world. John D. Rockefeller has a pretty big territory, but he has no business up in Alaska, where sperm oil is used. Henry Ford is a close second to John D. Rockefeller, but he can't do business on the snowy Alps. The Church has business in both places and has been doing it for centuries.

The Church is the only institution with a world commission. If you want something big, therefore, something bigger than the mountains and wider than the sea, throw yourself wholeheartedly into the work of the Church.

The fixtures of a barroom in New York which cost $30,000 forty years ago were sold the other day for $100. "Sic transit gloria mundi." "So pass the glories of earth." The giants of the past would have a sorry time of it if they came back and saw how their boasts and their works have evaporated. Not so Paul, or Augustine, or Luther, or Xavier, or Carey, or Muhlenberg, or the millions who have carried on the work they left. Their work endures. Other things come and go, but the Church abides.

The Young Ministers' Promotive Leagu

(FROM "THE EPWORTH ERA")

CAPE GIRARDEAU bears the distinction of having within its midst the Young Ministers' Promotive League, an organization that has for its purpose an alleviation of the shortage of ministers in the United States through the agency of the laymen of the Church, an organization that probably is in a class of its own in the country.

The League is the result of the creative mind of Isaac A. Smith, a civil engineer of Cape Girardeau, who is much interested in Church work and who takes an active and important part in the religious life of Cape Girardeau. He is a ruling elder in the First Presbyterian Church and a clerk of the session. He is teacher of the Men's Adult Bible Class and publishes comments on the International Sunday School Lessons in a local newspaper.

"I first conceived the idea of forming the League some months ago, while I was thinking of the great need of ministers and the apparent lack of concentrated efforts in finding young men who were suitable for the work and inducing them to enter this great work," said Mr. Smith. "I talked the matter over with a number of other laymen of the various Protestant Churches of this city, and they agreed that my plan of a league was feasible and, furthermore, a worthy undertaking. They agreed to give me their fullest co-operation."

As a result of several conferences the league was finally launched, and associated with Mr. Smith in the promotion of the project are the following prominent men of the city: The Rev. C. L. Dennis, superintendent of child welfare work in Cape Girardeau and a member of the Centenary Methodist Church, South, who was made vice-president; the Rev. Horace Siberal, public administrator and a member of the Christian Church, who was chosen secretary; William Vedder, a member of the Evangelical Church and a music dealer, treasurer.

The League has four distinct objects in view, which are classified as follows:

1. To discover young men who are likely to be suited by taste, predilection, and will power for the ministry.

2. To persuade them to take up the ministry and assist them financially and otherwise in getting an education.

3. By prayer and Christian fellowship to keep them on the high plane of righteousness and give them all the encouragement possible during the period of their education.

4. After they graduate to keep in to with them and finally give them an indor ment that will enable them to secure church.

"No attempt will be made to have young men change their Church affil tions," said Mr. Smith in discussing matter. "They will be placed in a coll of their denomination or any other of th preference in the Protestant field. We not going to be fussy about them or any patronizing or special favors of the We plan to assist them over the rou places and make them upstanding, o standing men, fully equipped to take up labor for the Master."

The League expects to keep in touch w the young men as they go through coll writing them frequent letters and i friendly manner seek to find out what gress they are making, step by step, Smith said. Whenever possible, the yo men will be visited, and they also wil asked to get in personal touch with m bers of the League in the cities in w they are located.

"If he is financially unable to se an education, the League will assist h continued Mr. Smith. "He will be exp to pay back such sums as he has borr as soon as he begins to earn money. interest will be charged for the loan the repayments will be used in giving young men similar educations. The Le is to provide a fund for this purpose subscriptions from those interested in ultimate object of the League."

Young men who are urged to be ministers must be clear and forceful s ers, have a studious mind, and be wi to study. They must be spiritually mi and consider the ministry of the Gospel highest service they can render man No attempt will be made to change t denominational preferences. They come of good parents who are Christ and be members of some Protestant Chu

After the candidate has graduated, League will do all in its power to find a able place. Due consideration will be g to his special proficiency, his tastes general qualifications. Every possible will be exercised to place the right ma the right place. The minister, as a m of promoting the good of the League, be encouraged to organize a branch i home town, and thus promote the enl ment of the organization and exten field of its usefulness.

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Count Zinzendorf

NICHOLAS LEWIS, Count von Zinzendorf, was born May 26th, 1700, in Dresden, Germany. His father was a minister in the cabinet of the Elector of Saxony. He died a few weeks after his son's birth. The widow, with her infant, retired to the home of her mother, Baroness von Gersdorf, in Upper Lusatia. Four years afterwards the widow married a Prussian field-marshal, and the boy remained in the care of his grandmother and his maiden aunt, Henrietta. They were friends and followers of Spener, the great leader of the "Pietists." They brought him up in the most godly manner. A devoted piety was early developed. In his childhood he wrote little affectionate letters to Christ and threw them out of the window, in the confident belief that He would receive them.

When ten years old he was sent to Francke's School, in Halle, saturated with the "pietism" of its founder. Here he met the lads of kindred feeling. He became more intense in his religious enthusiasm, and formed among the boys a society known as the Order of the Grain of Mustard-Seed. The object was the cultivation of personal piety, and the giving of the Gospel to others. When sixteen he was transferred to the University of Wittenberg, where he insisted upon studying theology. All his kindred rose up in rebellion. Even his godly grandmother could not entertain the thought of the head of an old German noble family becoming a Lutheran preacher. So he studied law publicly, with the intention of entering the service of the state. Privately he attended more theology. In accordance with the custom of the day, a "peregrinatio academica" completed the course of his studies, by spending some two years in the universities of Germany, Utrecht, and Paris.

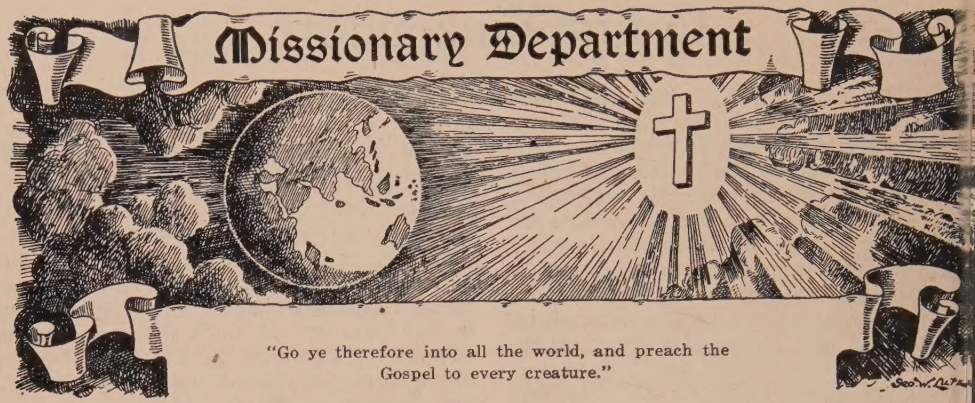
At the age of twenty-one he entered judicial service of the Saxon Government. Soon afterward he bought his grandmother's estate and married the sister of the reigning count of Reuss. To give scope to his religious aspiration, he joined with a friend and two Lutheran Ministers and formed the "Covenant of the Four Brethren." The object was to spread the Gospel through the agency of evangelists, schools, and publications. The times were not ripe for such an enterprise, and it amounted to nothing. But God accepted his service, and appointed him to a field and a work just at his door. Long before Luther was born there were reformers in the heart of Europe, and when Huss and Jerome were burned at Constance, they stood for their rights and appealed to the sword, and Liska led them to victory in more than a hundred engagements. When Luther proclaimed his reformation the Unitas Fratrum, or Bohemian Brethren, numbered two hundred thousand, but when Bohemia came under the rule of Austria its emperor undertook the work of crushing them out. By ways so well known to Rome he succeeded, so that in 1700 they had entirely disappeared as an organization. But in Bohemia, and Moravia there was, as in France, a Church of the Desert, and many of the Brethren continued to meet in secret, and worship as did their fathers.

In 1722 two families of these Brethren fled from Moravia and came to Berthelsdorf. Here Count Zinzendorf gave them asylum. Others followed, and about three hundred gathered around his nucleus. They built a town, and called it Herrnhut, "The Watch of the Lord." Saxons, both Lutheran and Reformed, of pietistic sympathies also joined them. Zinzendorf was led by sundry providences to resign his office in Dresden in 1727. He retired to his estate of Berthelsdorf and became their leader and organizer. He did not desire to form a new sect, but simply to institute a little circle or band within the Church. He revived the old name of Unitas Fratrum; bound them together, not by a Confession of Faith, but by rules for the promotion of a godly life. Moravian towns were founded in which no one was allowed to own real estate except a member of the society. The elders had a voice in the management of every business, although there was no community of goods. This exclusive system, which continued down until a few years ago, necessarily restricted the number of the Brethren. It was very efficacious in excluding all improper persons and amusements and temptations. The will of God was made the supreme rule of life, and this was often sought by the use of the lot. Men cheerfully went and came, labored and sacrificed according to its decisions. When two of their youth desired to marry, they reported to their elders. The lot determined whether it was to be or not. This use of the lot has been laid aside in later years, and indeed the use of the lot has been greatly modified among the Moravian Brethren.

Their segregated mode of organization took them as missionaries out of the home field, so that they gained nothing by aggression. They maintained themselves by internal increase, and by the attractive influence of their godly lives, by which they have drawn from the world.

Zinzendorf was himself a Lutheran in faith, and the Moravian Church, when re-

(*Continued on page* 31)



"PRACTICING THE MISSIONARY SPIRIT"

Many young folks can be led to appreciate the real spirit of Christian missions by *doing* practical missionary work under the direction of their local Leagues. The purpose of this month's missionary page is to suggest a number of everyday things that Leagues can do. Among the various suggestions may be something which will appeal to you or your League.

You might find in the program of a certain very active League possibilities for your own. This League raised pop-corn and gathered nuts for children at the Orphan Home; appointed different members to help at church functions by arranging chairs and tables, checking hats and coats and serving refreshments; went in groups to sing to the sick people of the church and community; various members read to some blind folks; sewed for some poor mothers with several children; helped old people in the community by shoveling snow, carrying wood, chopping kindling and raking leaves; raised money to send a sick girl into the country for several weeks.

Another League made a canvass of the neighborhood within a dozen blocks of the church in a hunt for unchurched people, furnishing their names and addresses to the pastor; several members help the pastor by being his stenographers, typists, keeping records, duplicating letters and doing necessary clerical work around a busy church; the League takes care of the church lawn. Each year the Confirmation Class in this church plants a tree on the church yard.

The writer heard an interesting talk by a young girl in a League a few Sunday evenings ago in which she was telling the members how they could really help their church. One of her suggestions was for every Leaguer who could sing at all to join the chorus choir and work hard to make the music a success. What a joy it would bring to many a pastor's heart if his Luther League would determine that they are going to make the music much more helpful. Music in no small degree determines t atmosphere in which the congregation sh worship.

There is still another League which ganized frequent automobile parties. Th League made a canvass of the boardi houses of the community and found so families that hardly had a chance for breath of fresh air. By taking the ent family for a few hours' ride a real serv is regularly rendered. How many cripp and shut-ins could your League make ha by a frequent car ride?

One League has organized the child in a mill village for Bible stories on afternoon in each week. They have group of about twenty girls from nin twelve years who come every Thurs afternoon. The group has developed a Girl's Club.

In a certain mountain village there i day school nor Sunday School for the ored children. What a wonderful thing would be for the Luther League in church located there to try to raise a money and supplement the public sc teacher's salary and have an after class, at least, for these colored chil and hold Sunday School for them on Su afternoons.

Are there some mothers in your chu who are kept at home because they have "help" and cannot bring their babies church with them for fear of disturbing service? Wouldn't it be fine for the girl your League to organize into small gro and conduct a nursery during Sunday mo ing service?

Could your League do any of these thi and not only assist those in need and b real Christian service, but teach those do the work something of the meaning the missionary spirit? The true miss ary spirit is the desire for Christ's sake by His help to be of real service. This s alone makes real leaders. Somebody that real leaders are:

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Life Service Department

"Wist ye not that I must be about my Father's business."

JUST FIDDLING

In the Southern Mountains an aged man was seated just outside his cabin door playing a fiddle. A passerby asked him, "What do you do?" "O," he said, "I just fiddle." "But you're an old man. What business have you followed all your life?" Again came the reply, "O, I've just fiddled!" And fiddled he had. As a lad he had become fond of fiddling until it became a habit. At first he fiddled for country dances but he grew tired of fiddling for the pleasure of others so he stayed at his cabin and did nothing but fiddle for his own pleasure and satisfaction.

Would you call his choice of a life career a success or one which would meet with the approval of God? His life would "hardly be better than that which exists between cornfield and crow, mere existence."

Recently some Leaguers have written us asking "just what does the Life Service Department of the League want us to do?" Since these inquirers are likely recent subscribers to the REVIEW and have not read the revised constitution of the National League or our articles in the REVIEW beginning with January, 1923, we shall repeat what we then wrote.

Frankly we have no pet schemes of our own we are attempting to unload but we have been entrusted with the most serious business to help all young people to see that they should "stop fiddling." To put our mission in plain English, we are to direct the attention of the youth of our church to the distinctively Christian Callings both as a vocation and an avocation. In other words we are to point out (1) that every legitimate calling in life should be regarded by Christians as an avenue of distinct service to God and to humanity. Hence, every Christian must recognize that God calls him to serve Him through his daily occupation. Life must count for God regardless of kind of occupation. (2) That distinctively Christian work should be regarded by many Christians as a calling, a vocation. Many young people must therefore recognize that God calls them to full time, definite Christian service.

We are trying to get young people to see that their lives are not only planned by God and that they must count for Him but that they must be based on Him. "He is the abiding personal basis upon which true men and women make their plans, life decisions and life endeavors. 'It is surely fair to begin where Jesus began and Jesus began with God.' 'The object of Jesus was to induce men to base all life on God.' His object was to induce men to base all life on God, and His method was to base all His own life on that Supreme Person. His teachings for other men lie firmly in His beliefs and principles for Himself. And I know no way for you to start right in making your life decisions except the way of Jesus; no way to reach a right decision for your life if you leave God out of it or give Him a secondary place in it. We, like Him, must rest our lives upon God, identify our lives with God, make His business our business, His house our house, and do it joyfully even as Jesus did." (This Mind.—McDowell.)

All this means complete surrender and wholly consecrated which is the fundamental necessity and requisite for a life which is to reach its highest possibilities in spiritual attainments and in the accomplishments of activities.

Where other are we to learn these truths than from God's revealed word? Hence we must be familiar with the Bible. This has been our aim and plan. Make a thorough study, class study, of the Larger Stewardship then on that basis make our life decisions. We believe this to be the logical, the only correct method of procedure.

We suggested a united effort throughout the Luther League with Decision Day on December 30th with gratifying results. Some State Life Service Secretaries gave splendid co-operation. Just read an excerpt from the letter which Myrtle Davis. L. S. secretary of South Carolina, sent to the Leagues of her State. Mr. Life Service

Secretary of other states did you do as well?

"How can YOU put this over in YOUR League? FIRST of ALL, elect or appoint some one in your League to act as Life Service Secretary. Send us that person's name and address; also the number of members in your League. SECOND, start your plan for that special Decision Day program NOW. The Luther League topic for that day is, 'What Shall I Do With My Life' (Consecration of Self). The LUTHER LEAGUE REVIEW contains excellent material on this subject. (Look in the issues beginning with July, 1923. Be sure and read the material under the Life Service Department.) We suggest that you arrange your program so that the last part of the program is handled by your Pastor or some other competent person—have him make that special appeal to your Leaguers. At the conclusion of your program we are asking that you have every member of your League fill out what is known as 'Decision Day Card.' I am attaching one of these cards for your information. You will note that this card has two purposes: (1) Definite Decisions, these should be listed on the proper side of the card; (2) Information from those who have not yet decided upon a Life work. These cards are for information only.

"We must put this program over in South Carolina. But unless this plan is carried out by EACH LOCAL LEAGUE, it will fall through. Therefore, YOU are the key to the situation. We are depending on YOU to put this over in YOUR League. Please don't lay this letter aside. See that this important matter is attended to *immediately."*

Do you want some good literature on the choice of a life work? Then get the book, "The Choice of a Career."—Evans and Brown, Cokesbury Press, Nashville, Tenn., or Richmond, Va. (paper, fifty-cents).

Just one paragraph from one of our Board Secretaries may indicate to you the impression our first Decision Day had on him.

"May I say to you that I am delighted and astonished at the very general observance your day evidently had in the League. The requests for literature that came to our office were altogether beyond our expectations and completely exhausted our supply in several instances. I am sure you have made a wonderfully good beginning this year; I earnestly hope your plans may be continued."

We are planning to co-ordinate our plans with his more extensively during the coming year, so any possible overlapping will be avoided.

INVESTING YOUR LIFE

If I were to tell you today that I had big concern down in Columbia that I want you to invest in, would you be willing reach down in your pockets and hand over your money without first finding o something about me and something abo that concern? No, I'm quite sure that th isn't a single person who would be willi to invest one red cent without first inves gating the proposition—finding out h much you have to put in it and the return No one is willing to invest money unthin ingly. Well, I come today from the Luth League of South Carolina as your Educ tional Secretary to ask you to think abo an investment, which is a bigger inves ment than that of your money, and that the investment of your life. Yes, this i vestment is greater than a money inves ment, for what can money avail witho life? This investment is more importa more serious than any other investment cause it is a l-i-f-e investment or an vestment that will bring returns that e brace not only time but eternity. Every has to make this investment and it is a p sonal matter. One person can make o one investment and that is his own. You got to make yours; I mine.

So knowing that you've got to make t investment sooner or later, naturally next thing you want to find out is—wh kinds of life investments are there what do I have to put in these investme and what are the returns. Of course know the different vocations of the day— doctor's, the lawyer's, the teacher's and on. But let us reclassify these and se after all there are but two life investme Couldn't we classify them this way: Fi that investment of life which makes self center and circumference. Here lies primrose path of good times and the sa fying of self interest, seemingly. What you put in this investment and what are returns? These questions can best be swered by pointing to some men who h made such an investment. Think of t disciple who had every opportunity, e as you and I, to choose the right investme What did he do? He invested for sel for money and greed and betrayed Christ. What were his returns? "W profiteth it a man if he gain the whole wo and lose his own soul?" Turning to own American History, to that man Be dict Arnold—what sort of an investment he make? You can read in history the t returns of his investment—a life of grace and remorse, the infamy of which come down to all of us. Then again h about that malefactor on the left-ha Cross—his choice, his investment had to chosen there while he was dying. E

(*Continued on page* 14)

Methods

BUILDING A LEAGUE

(The League Voice)

The questions are often asked, "Why isn't our League a Success?" "Why Doesn't our League Grow?" and "How can we promote the League to Growth?" The answer to these and other such queries may be found in Zec. 4:6, "Not by might, Nor by power, But by my spirit, saith Jehovah of Hosts."

Like the house builded upon the rocks, a League to withstand the trials and obstacles of the years must have in the very beginning a firm and substantial foundation. A League cannot be builded in a week, a month, or a year. Scarcely may we say in several years. It is a thing of growth—of spirit—and co-operation. In forming the first nucleus of a League it is of course necessary to have a definite plan, and a leader whose heart and soul is wholly in the work. After the group has met and chosen officers and a constitution, the real work of the League begins. It is vitally necessary that the persons on whose shoulders the future success or failure of the society falls, *must* be chosen with the greatest care, and *must* be the right people for particular offices. Often a president or other executive is chosen hurriedly, or without real thought as to his fitness or ability for the office, and as a consequence the growth of the League is retarded, the members lose their first interest and the attempt is a failure. Every League knows what is best for its particular group, but a few suggestions might include:

1. Try to interest the younger people of the Church, having if possible a junior and intermediate society.
2. See that the League is continually brought before the Church and Sunday-School. This may be done by assisting in the every-member canvas; aiding the pastor in his work; giving a special service for the entire Church; giving illustrated missionary programs for the church congregation, and many other ways.
3. See that every member of the catechetical class is especially invited to join the League.
4. See that every member of the League has some thing to do, something to hold his interest.
5. Plan a special missionary program each month.
6. Plan the work of your League several months in advance; know just how your finances stand, and let your committees think of money-making activities enough ahead of time that a hurried decision does not result in a dismal future.
7. Have an executive meeting before each business meeting, and try bringing the business of the meeting to a minimum.
8. Never try to combine the devotional meeting with a business session, or vice-versa.
9. Keep a record of Sunday evening attendance, for comparison at the end of each month, and the end of the year.
10. Above all, be a praying society; get the habit of sentence prayers, and volunteer prayer.

Trace the history of any successful League of today, and notice the plan that has gradually been worked out through the years. You can't help but see a reflection of the care, the love, the prayers and the hearty co-operation that have been builded into that League in the years preceding. A League with such a background can never be anything but a success, unless that spirit of the years is quenched and overcome.

In trying to build up your League, don't make the mistake of thinking that in a large membership lies the sole keynote to your success. Some Leagues, like other societies, are of mushroom growth. They flourish for a time, and then die as suddenly as they sprang into existence. Some Leagues, rating membership above all else, desire growth too quickly. It is better to have but a dozen really interested Leaguers, and have them sincere and loyal, than to have fifty persons who have been drawn into the League hurriedly and with the promise of a "good time" or something new, anything to secure a membership, and then have those persons drop out of the society until the League is really in worse condition than before.

How about the real work of planning the devotional meetings? Here lies one of the biggest factors in the successful League. Granted that the Devotional (or program) committee has been wisely chosen, it would also be well to have one or several persons responsible for injecting into the programs things that are new and uncommon, striving to make each Devotional meeting just a little different from the other. A regular routine program for Sunday night meetings is really a bad habit, and with a little effort and time new ideas may be worked out, giving the meetings a "different" atmosphere and color. Remember that when the devotional meetings are such that Leaguers feel they have really *missed* something by being absent, you may then be assured that your League is well on the way of growth.

It is scarcely necessary to mention the social value of a League, for we all know that to grow as it should, the social side of the organization should be given its proper place. A good, wide-awake and peppy social committee is responsible in a large measure for the growth of the League.

Now if we are to keep the firm foundation on which our League has been founded, we must see to it that the Congregation of the church is also keenly interested in the Young People's Society. How many members of our congregation really know what "Of the Church, By the Church and for the Church" stands for? It is often advisable to invite the Church congregation to be guests at a special devotional meeting, or at least the Church council and officers. Don't make the mistake of giving the impression that the Luther League is distinctly a Young People's Society and that none of the older people are welcome. Naturally we are a young people's organization, and our membership is such, but the League should gladly weclome all who are interested and enjoy hearing the topics discussed as we discuss them in our meetings. Gain the reputation of being cordial and courteous and your League will grow, for people cannot help joining young people's work, when they see the real spirit of the group, and the desire for co-operation with the Church.

"PRACTICING THE MISSIONARY SPIRIT"

(*Continued from page* 10)

1. Like farmers: with trust and patience
2. Like soldiers: with courage and order
3. Like students: with application and zeal
4. Like merchants: with enterprise and honesty
5. Like children: with dependence and happiness
6. Like nurses: with tenderness and sympathy
7. Like fathers: with watchfulness a love
8. Like brothers: with fellowship and c operation
9. Like ambassadors: with seriousne and earnestness.

This missionary spirit can be develope It can be grown just like flowers and whe In the actual doing of kind deeds, saying cheerful words, sometimes inconvenienci one's self to help someone else who needs these things do much to develop the mi sionary idea. When once this idea a spirit is developed in the heart, the task missionary education is to lead that hea out till it reaches the entire world. To ha a heart in sympathy with a world in ne of the Master's practical love is to live life with a world circumference.

INVESTING YOUR LIFE

(*Continued from page* 12)

then it wasn't too late to choose the rig But he mocked Christ, spurned Him a lost his opportunity. Another, Pilate, t Roman Governor, had to make the inve ment, too. He put his selfish ambitio first—threw away his chance for an o and "washed his hands of Christ." Let repeat, "What profiteth it a man if he g the whole world and lose his own soul?"

(*To be continued.*)

PERSONAL WORK HELPS

The following books are recommended the best to be obtained for the help of p sonal workers. The Bible must, of cour have the first place as the text book, but following books give the result of exp ence on the part of some great s winners:

"Taking Men Alive," by Trumbull.

"How to Bring Men to Christ," by Torr

"Introducing Men to Christ," by Wea erford.

"Second Timothy Two Fifteen," Sayles.

"Individual Work for Individuals," Trumbull.

"Recruiting for Christ," by Stone.

"Studies for Personal Workers," Johnston.

"Personal Work," by Sayford.

"Winning Men to Christ," by Evans.

"The King's Greatest Business," by bert.

From *The King's Business*

The Social Meeting

Social Meetings Discontinued During Lent

"SURELY HE HATH BORNE OUR GRIEFS AND CARRIED OUR SORROWS, YET WE DID ESTEEM HIM STRICKEN; SMITTEN OF GOD AND AFFLICTED, BUT HE WAS WOUNDED FOR OUR TRANSGRESSIONS, HE WAS BRUISED FOR OUR INIQUITIES; THE CHASTISEMENT OF OUR PEACE WAS UPON HIM; AND WITH HIS STRIPES WE ARE HEALED."

General Secretary's Letter

DEAR LUTHER LEAGUERS:

The Executive Committee of the Luther League of America has had its annual meeting and this letter will be devoted to acquainting you with some of its actions.

From the standpoint of achievement the year 1923 was found to be the best in the history of the Luther League of America.

While the financial situation is the best ever, it is far from perfect as evidenced by the following units who have failed to pay their 1923 apportionment in full:

Illinois	$208.50
Iowa	31.25
Minnesota	79.12
Maryland	70.25
Pacific North West..	34.25
Pennsylvania	388.75
Wisconsin	74.35
	$886.47

The Sustaining Membership Fund, whose goal is $10,000, has reached $3,500. The Committee decided to enroll organizations as well as individuals as members. Here is an opportunity for every League.

Requests had come to the Committee to combine the REVIEW and the *Topics Quarterly.* A vote conducted among the subscribers by the General Secretary constrained the Committee to continue both publications as heretofore.

Three invitations were received for holding the 1925 Convention, Charlotte, New York, Omaha. New York has been eliminated, and the South and West are both bidding strongly for it. A decision will be reached and announced in the near future.

All the departments have functioned splendidly in spite of their meagre equipment and means.

The action of the York Convention has made it practically impossible for the Committee to come to any agreement with the Women's Missionary Society and Parish and Church School Board. Our work both in the Junior and Intermediate Departments has been retarded for a year awaiting an understanding. We are still waiting, but have released Miss Mehlhouse from her clerical duties to devote full time to the Junior and Intermediate Departments. Miss Emily Scholl, of Philadelphia, has assumed the duties of Office Secretary.

The Committee decided to recommend to the 1925 Convention the division of the Luther League of America into regions as follows, in order to better serve its interests.

1. Connecticut, New York, New Jersey, Pennsylvania, Maryland.
2. Virginia, North Carolina, South Carolina.
3. Ohio, Indiana, Illinois, Michigan, Wisconsin.
4. Iowa, Kansas, Nebraska, Minnesota.
5. Washington, Oregon, California.

The units comprising these regions are to meet annually as at present, the regions to meet biennially in an institute of methods and the Luther League of America to meet triennially.

The Luther Leagues of Ebenezer Church, New Amsterdam, and St. Paul's Church, Rio Berbice, British Guiana, were received into membership. Note the cover page picture.

Three members of the Executive Committee were objects of congratulation: Dr. Stoever, on fifty years of married life; Mr. Anderson, on entering the state of matrimony for the second time; Mr. Dittmer on adding a young man to the ranks of the Junior Luther League.

Again we enter the blessed season of Lent. Lent is a season of humility, of self-denial, of renewed consecration, of faithful service. Let us try to realize the spirit of the time in all our religious duties and observances. By real self-denial and real devotion to Christ let us try to draw nearer to God, and come into touch with His Holy Spirit. Beware lest we receive the grace of God in vain!

Let us be diligent in attending the Lenten services, that our minds may be drawn more frequently to spiritual things. Do not let small inconveniences and obstacles hinder us from coming to God's House. Let self-denial begin just here, that it may spread over the whole compass of thought and life.

Let us do something for others; some act of real helpfulness, of true sympathy, of Christian kindness every day, and so get

(*Continued on page* 30)

HARRY HODGES, Editor. Philadelphia, Pa. Send all articles, communications and news items to 707 Muhlenberg Bldg., Philadelphia, Pa.

Luther League Review

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LENTEN THOUGHTS

Ash Wednesday, March 5th, ushers in the Lenten season of 1924. This sacred season is again calling us to prayer and meditation; to repentance and consecration. The cares of life, its joys and its sorrow; the temptations of Satan and of our own nature, often lure us away from close fellowship with Christ. Indifference, one of our greatest sins, steals on us so unconsciously that, ere we know it, we are neglecting sacred duties, and performing others in such a half-hearted manner that it must grieve the Saviour's heart.

Lent, the season of self-examination and devotion, which has been observed by the Christian Church in all lands for many centuries, calls us back to duty and to God. It commemorates the fasting and the temptation, the sorrows and the death of the Son of God for us. It calls us back to the performance of neglected duties, and bids us take up the dropped threads of the Christian life. If our Bible has been unread and our prayers forgotten, Lent calls us back to these living springs without which our spiritual life must famish. If our attendance at the church and our participation in its holy privileges have been neglected, and the inevitable results of spiritual indifference have come upon us, Lent warns us of our danger and woos us back to our Father's House and to our Father's bosom. Lent is not only a more holy season than any other, but it is precious because of the Word of God appointed to be read and preached upon that time. Symbolism in changes of altar cloths and subdued styles of dress, and the starving of the body, while suggestive, have little to do with a really spiritual observance of Lent. It is not a matter of rent garments as it is of rent hearts. It is a season of deep penitence and no Christian can devoutly sit under the preaching of the Lenten Pericope without having been greatly stimulated as to pronounced Christian work.

Is this a fast, to keep
The larder lean,
And clean
From fat of veals and sheep?

Is it to quit the dish
Of flesh, yet still
To fill
The platter high with fish?

Is it to fast an hour,
Or ragged to go,
Or show
A downcast look, and sour?

No! 'tis a fast to dole
Thy sheaf of wheat,
And meat,
Unto the hungry soul.

It is to fast from strife,
From old debate
And hate—
To circumcise thy life.

To show a heart grief-rent;
To starve thy sin,
Not bin—
And that's to keep thy Lent.

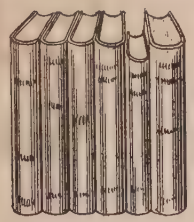
—

RESPECT THE CONVENTION

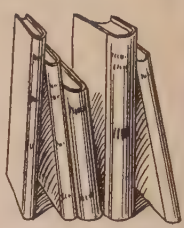
Conventions and rules are to be honored. They are safeguards, helps, sometimes inspirations not only for youths, but for ignorance and incapacity.

Each should be thankful that all that is needful is to accept the form made for them by other people, pour in their mixture and do their best to fill it. They know that a glass should be placed so, and a fork be used thus, that this gown or that manner is appropriate for such an occasion. To adhere to the rule gives confidence. Nothing can be amiss since the spoon or the gown is correctly placed.

There is much advantage, doubtless, not to be burdened with excess of materials or forms in which to put it. When the contrary is the case one is forced to become a creator, obliged to make one's own rules from sheer inability to put one's self inside other people's. Conventions which are useful when rightly used should never be allowed to bind rigidly when they are opposed to the laws of common sense, common honesty or common kindness.



Educational Department



DAILY BIBLE READING

THE PRAYER BEFORE THE READING.

"Blessed Lord, who has caused all Holy Scriptures to be written for our learning: grant that we may in such wise hear them, read, mark, learn and inwardly digest them, that by patience and comfort of Thy Holy Word we may embrace and ever hold fast the blessed hope of everlasting life, which Thou hast given us in our Saviour, Jesus Christ. Amen."

THE PRAYER AFTER THE READING.

"Almighty and everlasting God, Who of Thy great mercy in Jesus Christ, Thy Son, dost grant us forgiveness of sin, and all things pertaining to life and godliness: grant us, we beseech Thee, Thy Holy Spirit, that He may so rule our hearts that we, being ever mindful of Thy fatherly mercy, may strive to mortify the flesh and overcome the world; and serving Thee in holiness and pureness of living, may give Thee continued thanks for Thy goodness through Jesus Christ, Thy Son, our Lord. Amen."

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READING THE BOOKS OF THE LAW DURING THE YEAR

MARCH

Saturday, March 1—Sons of Esau, Gen. 36:1-19.

Sunday, March 2—Sons of Seir, Gen. 36:20-43.

Monday, March 3—Joseph and his Dreams, Gen. 37:1-14.

Tuesday, March 4—Joseph Sold into Egypt, Gen. 37:15-36.

Wednesday, March 5—Judah and his Sons, Gen. 38:1-11.

Thursday, March 6—Judah and Tamar, Gen. 38:12-30.

Friday, March 7—Joseph's Advancement, Gen. 39:1-6.

Saturday, March 8—Joseph Cast into Prison, Gen. 39:1-23.

Sunday, March 9—The Butler and Baker in Prison, Gen. 40:1-23.

Monday, March 10—Pharaoh's Dreams, Gen. 41:1-13.

Tuesday, March 11—Joseph's Council to Pharaoh, Gen. 41:14-36.

Wednesday, March 12—Joseph's Advancement, Gen. 41:37-45.

Thursday, March 13—The Famine, Gen. 41:46-57.

Friday, March 14—Jacob's Sons go to Buy Corn, Gen. 42:1-28.

Saturday, March 15—Their Return to Jacob, Gen. 42:29-38.

Sunday, March 16—Benjamin Returns with them, Gen. 43:1-14.

Monday, March 17—Joseph makes them a Feast, Gen. 43:15-34.

Tuesday, March 18—Finding the Cup, Gen. 44:1-17.

Wednesday, March 19—Judah's Humble Supplication, Gen. 44:18-34.

Thursday, March 20—Joseph Maketh Himself Known, Gen. 45:1-15.

Friday, March 21—Joseph Sends for his Father, Gen. 45:16-28.

Saturday, March 22—Jacob goes into Egypt, Gen. 46:1-34.

Sunday, March 23—Joseph Provides for His Father and Brothers, Gen. 47:1-12.

Monday, March 24—Joseph Getteth All the Egyptian Property, Gen. 47:13-31.

Tuesday, March 25—Joseph's Sons Visit Jacob, Gen. 48:1-22.

Wednesday, March 26—Jacob's Blessings, Gen. 49:1-12.

Thursday, March 27—Jacob's Blessings, Gen. 49:13-33.

Friday, March 28—Mourning for Jacob, Gen. 50:1-13.

Saturday, March 29—The Death of Joseph, Gen. 50:14-26.

Sunday, March 30—Plan to Destroy the Israelites, Ex. 1:1-22.

Monday, March 31—Early Life of Moses, Ex. 2:1-25.

THE 1924 READING COURSES.

Pamphlets describing the 1924 Reading Courses are now ready and can be secured in quantity for distribution from the Luther League Office.

TOPIC CHANGE.

The Executive Committee has granted the Board of Ministerial Relief a place in the senior topic scheme. Accordingly this topic will be substituted for the one announced for December 14.

Fifth Sunday in Lent,
April 6, 1924.

IN HIS STEPS—4. HOW JESUS LOVED AND SERVED

John 11:3-5; Mark 10:42-45.

DAILY BIBLE READINGS.

Monday—John 18:21-26.
Tuesday—John 13:1-20.
Wednesday—John 15:9-16.
Thursday—Mark 10:17-22.
Friday—Galatians—2:20.
Saturday—Luke 4:16-21.

HINTS FOR LEADERS.

Learn to use all the church papers as far as possible. You will always be able to get stories, facts, suggestions, etc., from any of our publications. It doesn't require originality to select a story or a live topic for discussion from some of our papers.

An interesting program can be prepared by using any one issue of the *Lutheran*. All material except the hymns can be gotten from any single issue. Prayers and Scripture suggestions are plentiful in the Devotional section of the paper. Stories and poems constitute the greater part of the Home Circle department. General Church news is scattered all through each number of the *Lutheran*. Articles on live subjects of day constitute much of the first division of our church paper. The editorials, Sunday School and Young People's pages are always filled with items of instruction and interest. A program on Love and Service can be planned from any issue of the *Lutheran*. This is the time to take a census of the League and find out how many of its members regularly read the Church paper.

TOPIC.

The entire life of Christ can be grouped around the two thoughts of His love for humanity and how He served them. Self-forgetfulness is the predominating spirit exemplified by Jesus. The Saviour's sacrificial life is that which grips the unbelieving soul.

LOVE:

It was the love of God that brought the Saviour to the sin-cursed world. The mother's love for her child expresses in a feeble way the spirit of God's love. There is no illustration in the world that can be compared with the fulness of God's love. No reason other than His fatherly affection for His creatures has been discovered that causes Him to be so long suffering with his disobedient children.

Parallel with God's love is His justice. The affection of God for the peoples of the earth can not overshadow His sense of justice for the one is as much a part of His nature as the other. It is to discredit Him to belittle the one or the other. This love has provided a way to satisfy the justice which demands the punishment of humanity. Christ came to reveal that way. The life and sacrifice of the Son of God satisfied the demand of the Godhead. Therefore the Christian world experiences the love of God rather than His justice.

Christ's life is the Christian's ideal. The forgiving spirit of the Saviour is a virtue that His followers must strive for. Forgiving others for their wrongs is the fullest expression of Christian love.

SERVE:

Christ served much because he loved much. His service was merely an outpouring of His life in devotion to a heartfelt need. Nothing but His unbounding love could possibly have called Him to serve the indifferent, the negligent and the forsaken as He did.

The Saviour lived for others and not for Himself. He labored and taught in order that earth's sorrows might be lessened and heavenly joys might be multiplied. He established a new era in the world when He taught that although He was master yet He was willing to be the servant of all. The Saviour took the towel and washed the disciples' feet. He did the work of a servant to show them His spirit. Those in the service of the Master will often do much that is below them intellectually and socially. The world will object, but Christ will approve. What more can the heart desire than the recognition of the Saviour? Nothing is more detrimental to the life of a Christian than the engendered spirit that crushes the love of God and causes him to forsake the work of love and service. One can not follow in the steps of Jesus without sharing with Him the spirit of Love and Service for humanity.

Palm Sunday,
April 13, 1924.

MY DECISIONS AND WHAT THEY HAVE MEANT TO ME

Luke 15:18; 10:42.

DAILY BIBLE READINGS.

Monday—Joshua 24:1-28. Thursday—2 Tim. 1:7-14.
Tuesday—1 Kings 18. Friday—John 21:15-23.
Wednesday—John 6:60-70. Saturday—Acts 16:20-34.

HINTS FOR LEADERS.

In many Churches this is the time when members of the catechetical classes are received into full membership of the Church by confirmation. Different phases of this subject can be made as items on this program. A formal invitation to become members by a committee from the League ought to be given to the entire class. This should be done in a dignified manner.

The following Bible facts can be worked into story form: Lot's choice of the Plains and the result, Gen. 13:1, etc., and The Temptation in the Wilderness, Matt. 4:1-11.

Such subjects as, "Making up your mind," "others' influence on my decision," "If," "Instinct and Choice," and "Fate and Choice" are excellent for short talks.

Use the following for a discussion, "What should be our attitude to Local and National decisions?"

TOPIC.

Life is made up of one decision after another. Some of them affect only the present while others determine the future. The matter of choosing is an every day occurrence. Most decisions are made without considering the extent of its effect upon life. another. Some of them affect only the pres- Circumstances play an important part in choices made by most people, however, the individual is more responsible than he often wishes to believe.

ECONOMIC:

There are many misfits in the industrial and professional world. All phases of business reveal them every day. The man loafs on the job. He is not interested in his work. He shows no interest because he would rather be doing something else. Years back he made a bad decision. He has a family now and must support them. He has no time to turn back. He must spend his life working away in some field he does not like.

Hurried decisions are usually regretted. The choice of a life work is a serious matter. It is true that many drift into something of their liking. These are fortunate ones. The real vocation is the one which touches the responsive chord of love for the work's sake. The world needs more such workers.

DOMESTIC:

It is said that of all important steps taken in life that marriage is taken with the least consideration. Hasty marriages often have a tragic ending. Many live to regret their lack of concern in selecting a life partner. Congeniality, love, etc., are essentials for a happy home. The divorce evil of this country is the result of the marriage contract being taken lightly.

The young people have the right of choice in this matter. They are the ones who are to share the joys and sorrows one with the other. They have the privilege to live their own lives. But advice from an experienced person is always worth while. Many domestic difficulties can be traced to a lack of interest of father and mother in the social affairs of their children.

RELIGIOUS:

Religion is a vital part of life. The early training at mother's knee is seldom forgotten. But this is only the first part of the foundation of character. Most of the final decisions are made by the individual himself. He decides his relationship with the Saviour. No one else can stand for him in the presence of the Almighty and answer for his deeds.

Religious decisions are often put off until late in life. Very few of them ever amount to much either for God or self. Good temporal citizenship does not entitle one to heavenly membership. Now is the time. It should not be put off until tomorrow. Identify yourself with the Church of Jesus Christ. Put your entire heart and soul into that new life for the Saviour.

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Easter Sunday,
April 20, 1924.

EASTER, A TIME OF JOY

1 Cor. 15:1-8, 51-55.

DAILY BIBLE READINGS.

Monday—Matt. 28:1-15.
Tuesday—John 20:1-18.
Wednesday—Romans 6:1-14.
Thursday—1 Peter 1:3-12.
Friday—1 Thess. 4:13-18.
Saturday—1 Cor. 15:12-28.

HINTS FOR LEADERS.

Easter Sunday night is a good time for public meeting. Ask the congregation to permit your league to have this time for public meeting as an annual affair.

Hymns, poems, stories, etc., are plentiful for this season. The Easter story should not be omitted. "The Walk to Emmaus," Luke 24:13-35 is a beautiful Easter story. The story of some Easter Hymn would be very appropriate.

Do not omit or neglect the Easter decorations. Give out flowers appropriate for the season to those who are present at the meeting.

Tell some of the Easter customs of the many lands of the world. Have the significance of the Passover Feast explained.

An Easter pageant would be an attraction for a public meeting.

TOPIC.

Easter is the one great climax in our religion. Its significance is unlike anything else in the world. The sacrifice of the Son of God for a lost world is unique. The message of redemption through the Cross has brought joy to millions in the past and is still the great fact of comfort to the world.

Spring time speaks of a resurrection. Nature is bursting its bonds. The buds are throwing off their dark winter coats. The leaves and stems are coming forth anew. The flowers burst their winter shells. Spring furnishes joy to a world that has been shrouded in snow and ice. The Saviour's tomb is opened but He is not found there. The Saviour comes forth with joy for a lost and sinful world.

The joys of nature are expressed in color. The joys of humanity are shown by worship and service. The beauty of the flower testifies of God's hand. The significance of the resurrection reveals the wonderful love of the Almighty.

The Easter message is the one which makes possible such passages as, "Come unto me all ye that labor and are heavy laden and I will give you rest," etc. The empty tomb is a proof of the Saviour's Messiahship. The doubting disciples learned later what Jesus Christ meant when He told

them that their "joy would be full." They were happy to serve the Master unto the end.

The festive joy of Easter ought to stir us to greater service in the name of the Saviour. The glory to be revealed in the heavenly kingdom will not be entirely unlike the spirit expressed by the devout heart over the risen Lord and King.

The happiness of the world depends upon how we accept and treat the message of this chief festival of the Church. If it means much to us the world is better that we have lived. We have placed all in the hands of Him who arose from the dead for us and He has blessed us. But if we have no regard for its message and there is no feeling of gratitude for God's untold mercy for this great gift to humanity, it is as well we had never been born.

Christianity bases all upon this one great fundamental fact. If there was no resurrection there is no redemption. If there is no redemption there is no hope for eternal life. If there is no eternal life how can there be eternal joy? It is not worth while to argue with those who have openly ignored or scorned the message of the resurrection.

The Church's expression of this joy in word, song and deed continues the great truth onward and upward through the ages. We who join in these moments of adoration and thanksgiving are builders, working in the name of Him who taught us to love and serve.

An Easter without joy is like a nut without the kernel. There is nothing left but the empty shell. Joy from a full heart is the Christian's real contribution to the Easter festival.

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Sunday after Easter,
April 27, 1924.

A DAY WITH A DEACONESS

DAILY BIBLE READINGS.

Monday—Gal. 2:9-10.
Tuesday—1 Tim. 5:3-16.
Wednesday—1 Tim. 5:17-25.
Thursday—1 John 3:13-18.
Friday—1 Peter 5:1-11.
Saturday—James 2.

HINTS FOR LEADERS.

The story is told of the little boy who sat day after day on the steps of his grandfather's cabin and watched the sunset on the distant hill. It seemed to him that a house stood on that hill which had golden windows. He longed to leave his poor little cabin and visit the house with the golden windows. But he could not, because his grandfather was old and he must stay with him. One day his grandfather died. The little boy was left alone to choose his path. Now his ambitions could be fulfilled. He could go to see the house with golden windows! All the day he walked! Down the mountain; across the stream; up the mountain and finally he came to the top just as the sun was setting. And lo! the windows were no longer golden, but were dirty and some were even broken. Sorely disappointed he turned to look at his own little place across the mountain. And now the windows in his own cabin appeared to be golden because the setting sun was shining on them.

So it is with us. Many times we stand at the sunset time of our lives and see our mistakes. Often it is too late when we see what we could have done to have made life a little happier for someone. Some folks spend their lives regretting. But this is not true of the deaconess. Before her life is spent she offers herself to her Master, and in gratitude to Him she serves others. The deaconesses of the Lutheran Church are engaged in many forms of service. Some are in hospitals, orphanages, homes for the aged, etc. Some are doing Settlement and Inner Mission Work. Some are in the Foreign Field as Missionary Deaconess. And many are serving in local congregations as Parish Workers or pastor's assistants.

In this topic we want to watch a typical day in the life of a Deaconess, Church Secretary or Parish Worker. She can make her day about what she will. Her opportunities vary in proportion to her talents. Some young ladies in full time church work have literally moved an entire town or community. Her time is to a large extent her own and fortunate is she if her work is under an energetic, thoughtful and understanding pastor.

She starts her day very likely in the church office. The office of a busy church is a most interesting place. All kinds of phone calls to answer, letters to write, visits to plan, services to outline, bulletins to prepare, appointments to arrange. Her one aim is to make Christianity real to everyone in her church and community. To keep Christ in the everyday life of folks is her greatest ambition.

In the afternoon she spends her time in various ways. One or two days of each week—maybe more often—she leads the faculty at the Week-Day Religious School. She has the opportunity to be a "real school teacher." She helps to arrange programs and encourage attendance at the week-day meetings of the church societies. She meets committees and assists in working up all kinds of plans in advance. What a real chance to touch intimately the lives of folks at all ages. Possibly her greatest afternoon opportunity is to visit people and homes whom no man can reach—no matter how real a pastor he may be.

Her evenings are spent in being the leading spirit at the church socials, visiting families which are only together at night, attending community functions and having a

(*Continued on page* 30)

Intermediate Department

Full-Time Intermediate Secretary.

It is a pleasure to the editor of this Department, the chairman of the Intermediate Work Committee of the Luther League of America, to announce the engagement of a full-time secretary for the work. The Executive Committee of the Luther League of America elected to this office at its recent meeting, Miss Brenda L. Mehlhouse. Miss Mehlhouse needs no introduction. She will serve, too, as junior secretary. Her qualifications for work are legion. The Intermediate type of organizations, separate for boys, separate for girls, and combined boy and girl organization will find in the newly-elected secretary that leadership which will be helpful fully. Assisting Miss Mehlhouse in her Intermediate task will be the Intermediate Work Committee.

Registered Intermediate Leagues.

1—Girls' Intermediate L. L., Woodlawn, Pa.
2—Boys' Intermediate L. L., Woodlawn, Pa.
3—Girls' Intermediate L. L., Grace, Spring Garden, Pittsburgh, Pa.
4—Intermediate L. L., St. John's, Boyertown, Pa.
5—First Intermediate L. L., Findlay, O.
6—Girls' Intermediate L. L., Monaca, Pa.
7—Intermediate L. L., Grace, Springfield, Ill.
8—Intermediate L. L., Christ, York, Pa.

Records in the Merit System.

Requests are coming in for methods of recording the progress or achievements of the Intermediates who are using the Merit System. The writer of this has found the following ideas useful. An ordinary composition book is supplied each Intermediate. A list of items, both common and special, are pasted in this book. The special ones as concerns the rank of the Intermediate. The Intermediate indexes the book. A page at the start is devoted to each item required or selected. At given periods, about every five weeks, each departmental group is given attention. (A business meeting may break in preventing the recurring periods from being four weeks but not necessarily so.) The Intermediate fills in on the suitable page the success or non-success for each item for the particular department in review.

The superintendent should have a bo also. Two pages of this book can be giv each Intermediate. These two pages can divided into four sections, one for each partment. These sections in turn can sub-divided into eight or ten, depending the number of report periods for the ye In each department the items required a selected can be entered by numbering t items of the Merit System. For instan first item of the Devotional Departme in those common to all ranks, would entered in pupil's page as No. 1. T next required as No. 2 and so on. Se tives numbered and entered by number t This reduces the space and effort to minimum. To record the pupil's own rep in the superintendent's book it is fo the following letters useful. A—Abs C—Completed. I—Impossible (no cha for using). N—Able but no report. Partially satisfactory. S—Satisfactory that one report. Blank—Present but entry for item or items unmarked.

Suggestions are welcome.

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TOPICS

Mrs. A. F. Keller.

Have different leaguers read the foll ing quotations:

"The meaning of the Cross."

Far westward, where the vener mountains rise as if to greet the stars traveler sees a solemn sign in sno it is the Holy Cross. The sailor in sun seas looks up at night and beholds in heavens the Southern Cross. In cathe shades where prayers echo through aisles and sweet child-voices chant anth half divine, the worshipper adores the H an Cross. There is a lovely flower in w heart the hand of God has set the Pas Cross. The Knights of the Middle A wore on their blazoned banners the Cross. And we may behold them all, even wear upon our breasts the Cros gold or pearl; but not until we clasp h in brotherhood have we seen the real of the cross—not until we feel the pain joy, of loving sacrifice—do we know deepest meaning of the Cross of Ch —Charles C. Albertson.

"The Cross, which is the object of f is also by the power of the Holy Spirit

cause of it. There is no place like Calvary for creating confidence."—Spurgeon.

A widow lady, almost in despair, complained, "no other roof is so constantly beset with misery as mine." It pleased God to teach her a lesson through a dream. One night, she dreamed that a whole town stood before her, and every house in it bore a cross against its door; on one it was a very large one; on the next it was of less size; and, on others, it was but a small one. Among all the crosses, none appeared to her so light to carry as that at her own door. She awoke a new creature. She prayed God to pardon her for her murmuring spirit, and to release her from it."

After discussing cross bearing in general close with a prayer that we may learn to be cross bearers.

Close with the hymn—"The Son of God Goes Forth to War."

April 6, 1924.

THE HEAVY CROSS

Suggested Program.

Hymn—"In the Cross of Christ I Glory."

Scripture Lesson—Luke 23:24-31.

Prayer.

Have superintendent or some person entirely familiar with all details review the Lenten Story and come to the point of the topic in Luke 23:26.

Have assigned (at least one week in advance) to four different Leaguers the various Bible passages describing this event. The leader may call for them at this time.

(1) Matt. 27:32. Read the verse. Note the words "came out." The execution of criminals was not allowed within the walls of the city. Describe what you think may have been a picture of the procession. Criminals were in chains. A herald usually went before crying the reason for the crucifixion. The procession always moved through the most crowded streets. Mention the curious crowd which undoubtedly followed; and the weeping women; perhaps there were friends of our Lord's watching. Make this description just as real as you can. Naturally Jesus was weak and stumbling after the agony in the Garden, the ordeal of trial, and the cruelty of the soldiers. He was stumbling under the weight of his burden. They met a man of Cyrene. Locate the city: in Libya (Africa). This man was a stranger. The soldiers may have been suspicious of him. They stopped him. He had no choice in the matter. They demanded he carry the cross (a military requisition or impressment).

(2) Mark 15:21—read. Note that the text differs very little from Matt., but that we learn more of the man who carries the cross. Simon was undoubtedly converted by this service, and is known to the Christians at Rome through his sons. (Look up Rom. 16:13 and note that they were known to Paul.) Luther says that this man "is a picture to all Christians, for they must all bear the cross after the Lord here on earth."

(3) Read Luke 23:26. The commentaries note the one word in this verse which differs slightly from the two just mentioned—"after." It is suggested that Simon may have helped by carrying one end of the cross after Jesus who carried the other. Get from the Brown or Perry Picture Co. a copy of "Christ bearing His Cross" by Hofmann. This picture describes what we may believe Luke meant. You will note in the picture Simon is represented a colored man. This is tradition.

(4) Read John 19:17. The record of Jesus' bearing His own cross is one of the features peculiar to John. No mention of Simon is made in this Gospel. John undoubtedly refers to the beginning of the procession when Jesus left the Praetorium. Each prisoner was obliged to bear his own cross.

After discussing these records, the leader may turn to the practical side of cross-bearing.

THE THREE CROSSES

Apr. 13, 1924.
Mrs. A. F. Keller.

Hymn—"When I Survey the Wondrous Cross."

Scripture Lesson—Luke 23:32-45.

Prayer.

Review the story of the trial, the procession to Calvary and lead up to the story of the three Crosses.

The leader may ask all members to turn to the Scripture lesson just read, and to follow in their own Bibles. Re-read the lesson verse by verse commenting upon each. Bring out the following points: (a) the traditional site of the "skull" is near the "Church of the Holy Sepulchre" in the northwestern part of the city; recent investigations point to a knoll resembling a skull outside the Damascus gate. Point to these two sites on a map of Jerusalem and environs. (b) The first of the seven words of the cross is recorded only by St. Luke. This is the whole meaning of the crucifixion—that sinners might be forgiven. These words are not for the soldiers. They were merely executioners, and not responsible for that act otherwise. The words were for all mankind—Jews and Romans. (c) Note the crowd—curious bystanders, and rulers also. (d) It was not enough that soldiers, Sanhedrin and the gaping mob mocked Jesus' agony. One of the malefactors on the cross joined in. He may have hoped to win favor by doing this and perhaps even release; or, he may have cried from hardened bravado. What a terrible scene. We

can learn from this something of the true nature of sin. But the one on the other cross? Matt. and Mark imply that he too, joined in the derision at first, for the account reads: "now repentant." He rebukes his fellow. All three crosses in an awful plight. Soon their spirits would go to God. (e) The words from the repentant man—"Dost thou not even fear God?" The human tribunal has judged us and we are paying the last possible penalty. We have nothing more to fear from man. But, can anyone become so hardened they know no fear of God? (f) Read 42nd verse: The thief then acknowledges Jesus before men. What is Jesus' reply? What is the promise to all who confess the Saviour before men?

Have the Superintendent then lead in a talk about confessing Christ. Intermediates are in the great age of decision. Let them decide again to "take up their cross daily" and follow the Master.

Close with the reading:

The Three Crosses.

"The Cross! . . . May all our souls embrace it with an ecstasy of affection! Lay hold of the cross, O dying sinner! Everything else will fail you. Without a strong grip on it you perish. Put your hand on that, and you are safe, though the world swing from beneath your feet. Oh, that I might engrave on your souls the three crosses, . . . the right-hand cross, showing unbelief and dying without Christ; the left-hand cross, showing what it is to be pardoned; while the central cross pours upon your soul the sunburst of Heaven, as it says, "I have loved thee with an everlasting love."—Talmage.

THE BROKEN SEAL

April 20, 1924.
Mrs. A. F. Keller

This is your Easter meeting and we are hoping you will have an extra program. Have special music. Sing Easter hymns. Have readings or tableau. Use poster and invitations to announce your meeting. We suggest that you divide your topic—the story of the broken seal into four parts, assigning each part to an Intermediate one week in advance. Request that each part be given in story form using the hints below.

1st speaker: "The Burial."

Begin with Matt. 27:50 and tell in detail the story to the 60th verse. For more of Joseph of Arimathea see John 19:41. John 19:39 refers to Nicodemus being present. Bring out that Jesus' body was wrapped in linen, the regular embalming was deferred until after the Sabbath. (No actual work was done on the Sabbath.) These men intended to embalm Him. They did not expect the resurrection. Mention that the tomb was new. This satisfied the Jews. It was clean, undefiled by a corpse.

2nd speaker: "The precaution of the Priests."

Begin with Matt. 27:62. Note the request of the Priests. On what day was this request made? Wasn't this a violation of the Sabbath? This was a business transaction. Their guilty consciences had no rest. Jesus had repeatedly predicted His resurrection. Read John 19:21; Matt. 26:61; Matt. 12:39-40. Priests seemed to fear these words would be verified. How did they hide their fear? What excuse did they make to Pilate? (See 64th verse.) Pilate's compliance with this request shows he also feared the resurrection. Would you not expect that he would have laughed at the idea of the resurrection? In the 65th verse the word "watch" refers to a detachment of soldiers.

3rd speaker: "Making the Tomb Secure."

Note in Matt. 27:60 Joseph rolled the stone over the entrance. This was not disturbed. Verse 66 says it was "sealed." The sealing, as, probably, in the case mentioned in Daniel 6:17 was by stretching a cord over the stone, and fastening the ends by means of wax or any other adhesive substance, like sealing-clay, to the rock which formed the edge of the opening; the wax or clay received the impress of a private seal, and thus its condition at any time would indicate whether the vault had been secretly entered, or had remained undisturbed.

4th speaker: "The Broken Seal."

Use the 28th chapter of Matt. for the basis of your talk. The stone was rolled away, not for the purpose of removing an obstruction to the passage of the Saviour. Closed doors were no obstacle to the glorified body of our Lord. (Refer to John 20:19-26.) However, the stone was removed to reveal to His followers the empty grave. Note that the earthquake was the advent of the angel. No human being came to tell the Resurrection Story—but an angel. Mention the fear of the watchers. "They became as dead men." Who came to the grave? (1st and 5th verses.) Why were the women afraid? Didn't they really believe that Jesus would rise from the dead? Their faith was not great enough. We are not expected to understand all things. It is our part to believe. Did the disciples lack faith? What were Jesus' first words to the women? What is the closing thought in Matt. 28? Make this your appeal. If we do not tell—it is worth very little. Which is the more important? "He is Risen" or "Go and Tell."

THE PHYSICAL PROGRAM—OUR CHOICES

April 27, 1924.
Rev. Charles M. Teufel.

(Some Leagues are omitting these topics on our Merit System. It is desirable these

be studied. Surely all our Intermediate Superintendents and Leagues ought to want to know what the Luther League program is for Intermediates whether in a position to adopt the program in its departmental forms or not. Secure a copy of the Merit System for reference.)

THE SCRIPTURAL TRUTHS ON THE BODY.

Some folks think the body has no part in religion. On the contrary the Bible shows it has a very important part. Anything that is part of the body's activities we count as physical. That is one reason why we deem it wise to give some special attention to the body.

CHERISH THE BODY IS A WISE MOTTO.

Let us see what the Bible has to say about the body.

1—Have Luke 2:52 read. Leader's Comment—Jesus grew in body thus developing physically.

2—Have read—1 Cor. 6:19—Leader's Comment—The body is the temple of the Holy Ghost and the Holy Ghost is God. Thus God dwells in the body.

3—Have read 1—Cor. 6:20—Leader's Comment—The body belongs to God and through the body God is to receive honor.

4—Have read—1 Cor. 9:27—Leader's Comment—In view of the other passages read this one just read shows the first step, namely, keeping the body under control.

5—Have read—2 Cor. 7:1—Leader's Comment—Next step is to cleanse the body of all filthiness.

6—Have read—Rom. 6:19—Leader's Comment—Then next the body is to be given over to right things even to holiness of character.

7—Have read—1 Cor. 10:31—Leader's Comment—This verse shows in what ways the body is to bring honor to God through its eating, drinking, and acts done.

8—Have read—Col. 3:17—Leader's Comment—Finally all things to God's glory would mean certainly everything even within the body's activities as well as beyond it.

THE PHYSICAL PROGRAM OF OUR MERIT SYSTEM.

Because of the Bible's attitude toward the body it is our belief we ought to have our Intermediates interested in a proper care, development, use of the body. To encourage this the Merit System has been provided. In a physical sense it carries us to and through many activities of the body, all of which are important.

THE ITEMS COMMON TO ALL RANKS.

There are certain things asked of all Intermediates. These must be so impressed and learned that they become habit with us. These things common are referred to in the "Items Common to All Ranks" in the Merit System. Have these read. It will be found that exercising of regular and necessary kind is prescribed, bathing for cleanliness, aid to digestion suggested, care of teeth which is of great importance, cultivation of walking which is a life-long exercise and pleasure, and learning one's place in life through learning it in play. While other habits are helpful and equally necessary, to learn these well will open the Intermediate to good habits in all physical ways.

ITEMS PECULIAR TO THE RED RANK.

One word nearly describes the items permitted the one aiming for the Red Rank. That word is "Out-of-Doors." The items from which one or two may be selected call for swimming, running, playing, sleeping out-of-doors (camping). Another is knotting which is a useful ability.

ITEMS PECULIAR TO THE WHITE RANK.

Strangely enough these items are similar to the preceding rank, namely, swimming, running, playing, camping, knotting. There is this difference. In this higher rank improvement is required and development shown. New features are thinking of health, learning the value of physical examination, and muscular control and body balance in bicycle riding.

ITEMS PECULIAR TO THE BLUE RANK.

Items of preceding rank still continue. The swimming, playing, running, camping, knotting show additional features. (Let the Merit System show in what way.) Health knowledge becomes increasingly greater. Life saving is introduced. A new power, that of rowing is urged. The Intermediate is beginning to do things suggested personally.

ITEMS PECULIAR TO THE GOLD RANK.

A big step is taken in passing from the Blue to the Gold Rank. The Intermediate engages in many things that interested before but now as one who teaches others, explains to others, and demonstrates. Swimming, running, playing, health culture are among the things the seeker for the Gold Rank uses in this way. (Consult the Merit System to see the relationship.) Also as a road-guide and camping advance is made possible.

OUR CHOICES.

In the Physical Department the Intermediate must master five items but owing to the number of the Common Items which are required it is wise to set the goal at six. Besides the ambitious Intermediate ought

(*Continued on page* 31)

Junior Department

DEAR JUNIOR SUPERINTENDENTS:—

As stated in the General Secretary's letter, the writer has been released from office duties to devote her whole time to the interests of our Junior and Intermediate Departments. This means that all of her energy and her whole time will be centered on this work. She is ready to spend and be spent to the utmost in the work; she can do nothing of herself, she therefore bespeaks in an increasing measure the same whole-hearted co-operation from every Junior Superintendent which has always attended her efforts. Methods and plans of many kinds may be suggested, but her central aim in all the work will be to train the boys and girls for leadership in our Church, and to make of them intelligent, loyal and efficient young Lutherans.

March is the time for the use of the Junior Reading Course. Plan now to get these books and circulate them among the Juniors. There are six in all:

Martin of Mansfeld—Seebach.

Leaves from a Japanese Calendar—Lippard.

Some Boys and Girls in America—Applegarth.

The Shepherd Psalm for Children—Baldwin.

The Singing Weaver and Other Stories—Seebach.

The Honorable Japanese Fan—Applegarth.

They can be secured from the United Lutheran Publication House, Muhlenberg Building, Philadelphia, and cost $4.50 in all. Have your Senior League furnish these for the Juniors, or get a number of members of your congregation to each "adopt" a Junior to the extent of purchasing one of these books for his use.

After you have the books and have circulated them, have one of the children write a short paragraph telling about the books, how they were used in your Junior League, and send it to this office. Be sure to add the name of your society. A list of good books of stories and Junior missionary books will be sent as an acknowledgment for each letter received. Report to this office also how many have read the Course. This will be printed in the REVIEW.

In the Program Packet there is a leaflet "The 1924 Junior Reading Course," which gives plans in detail for the use of these books. Study these carefully.

While on the subject of books, the writer is reminded that somewhere in her travels she has left behind a number of her books. Some were borrowed, others mislaid. They are as follows:

Pictures in Religious Education—Beard.
Primary Mission Stories—Applegarth.
Junior Mission Stories—Applegarth.
Stories to Tell to Children—Bryant.
Tell Me a True Story—Stewart.

If *you* have seen these books, or know of their whereabouts, she would be very grateful for their return. She is assembling her Junior library and wants it complete.

Are you following the plans for the year as outlined in the December and January REVIEWS? How are you using the Junior Topics? Write and tell us about some of your meetings—the best one you have had. Did you have a Junior Mission Study Class on Japan during February, or will you have it in March, as suggested in the February REVIEW? Tell us all about it.

Write and give us any interesting items of Junior news you have.

Plan your March meetings carefully. The series of Lenten lessons, emphasized by the pictures in the Program Packet, which are to be used with these lessons, should be most helpful.

May the Lenten season be a period of real help and spiritual growth for all our Junior workers.

The April Topics in this issue include an Easter Program, and suggestions for the Easter season. Plan this now.

Yours in Junior work,

BRENDA L. MEHLHOUSE.

New Junior Leagues

Holy Comforter Church, New York City.
River Edge, N. J.
St. John's, Poughkeepsie, N. Y.

We welcome these new organizations.

What the Junior Leagues Are Doing

The Junior League at Ephrata, Pa., sent toys at Christmas time to the Lutheran Orphan Home at Topton, Pa.

Virginia Heights Junior Luther League, Roanoke, Va., recently had an interesting meeting, when the topic, "Greetings From

Cherry Blossom Land" was presented. Joseph Harry was the leader. Special music was a feature, with a duet by Alice Magnann and Lois Kling.

Redeemer Junior League, Rochester, Pa., had charge of the Christmas program on Christmas night, and presented our Christmas pageant, "It Came Upon the Midnight Clear." The church was crowded, the Bible characters well represented by the Juniors in costume. Music was interspersed through the program, and the congregation voted it the best program they had ever had. Over a hundred children took part.

Advent Junior League, New York City. —This is the report of this group of Juniors for the year 1923: "Our forty members conduct weekly devotional meetings, and at our Thanksgiving meeting our mothers were our guests. We are reading the books of the Junior Reading Course and faithfully attending church. Our President and another of our members have attended fifty church services during the year and twenty-five of our members have attended an average of twenty services. We contributed ten dollars for the Japan Seminary Professor's House, ten dollars for Inner Missions, and ten dollars for the salary of our missionary, Miss Tatge, in India. We earned all of this money ourselves, many of us saving it from money we had for ice-cream, candy and other good things." (Advent Junior League is one of our liveliest groups in New York. Who will follow them?)

THE JUNIOR TOPICS

April 6, 1924.

(Lenten Picture Study)

THE TRIAL

Matt. 27:1, 2.

(The Lenten Topics are Picture Study Lessons. In The Program Packet will be found five pictures to be used in connection with these lessons. For this Topic the picture "Christ Before Pilate" is to be used. Show the picture, telling a few facts about it; if possible borrow a large copy for the wall of your room for this meeting. The Lenten Topics are best presented by the Superintendent herself and the whole meeting should be purely devotional and reverent, with nothing, especially at the close, to detract from this impression. The Passion History in the Common Service Book will furnish material for the Superintendent to use in presenting the Topic.)

PROGRAM.

Hymn—"There Is a Green Hill Far Away."

Prayer (by Superintendent)—That we may know what Jesus suffered for us and appreciate it.

Memory Verse—learned by all the Juniors: Matt. 27:1, 2, and review of all Lenten memory verses already learned. Matt. 26:17, 36.

The Topic—Presented by Superintendent.

Closing Prayer—By Superintendent.

THE TOPIC.

Part 5, Passion History, also Matt. 27:1-27.

The Superintendent should group her talk or presentation around these subjects:

Christ before the High Priest, Caiaphas.
Before Pilate.
Christ sent to Herod.
Back again to Pilate.
Barabbas: A substitute.
The mob's cry: "Crucify Him!"
Pilate a coward.
The sentence—delivered to be crucified.

WHAT TO DO.

See some suggestions for Lenten work under Topic for March 23 and 30. Also stress during Lent church-going on the part of the Juniors and Bible Reading at home. (Two Juniors of Advent Junior League have a record of fifty services attended out of fifty-two, and twenty-five others in the same League an average of twenty services.)

Prepare now for special Easter programs and work if you have not already done so. See the Easter suggestions in the programs suggested under the Topic for April 20, and plan this meeting *now*.

April 13, 1924.

(Lenten Picture Study)

THE CRUCIFIXION

Luke 23:33.

PROGRAM.

Bible Drill. See leaflet, "Bible Drills," in packet. Bible sharpshooting, using verses concerning the Passion.

Hymn—"There Is a Green Hill Far Away."

Prayer — Sentence prayers by the Juniors.

Memory Verse—Luke 23:33. Other Lenten verses reviewed.

The Topic—Presented by Superintendent.

Closing prayer.

THE TOPIC.

Use the picture "The Crucifixion" in the packet.

Stress two thoughts—Jesus' suffering was for our sakes, to save us; and Good Friday would mean nothing without Easter following.

See Part 6, Passion History, in Common Service Book, also Luke 23:26-47.

Use the following divisions in presenting the Topic:

Simon, The Cross-bearer.
The Title on the Cross.

The Two Thieves.
The Women at the Cross.
The Ninth Hour.
The Burial of Jesus.

WHAT TO DO.

Continue Lenten work already suggested.

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April 20, 1924 (Easter).

"GO—TELL"

(An Easter Program)

For your regular meeting—

PROGRAM.

Opening Hymn—"Christ Is Risen."

Prayer—Sentence prayers by Juniors.

Hymn—"Come Ye Faithful, Raise the Strain."

Scripture Reading—By Junior. Matt. 28:1-10.

Topic—"He Is Risen"—"Go,—Tell." (Picture study—picture in Program Packet).

Hymn—"We Will Carol Joyfully."

Closing—Lord's Prayer. Easter offering.

THE TOPIC.

Study of picture "He Is Risen" in packet. Leader should have large ten-cent size, and each Junior one of the two-cent size, if possible.

The Picture: Our picture today is painted by Plochorst, and is entitled "He Is Risen." It tells us in picture form the story of the most wonderful event that ever took place on this old earth of ours, the Resurrection of Christ. Now let us look at this picture and study it. First let us consider—

The Angel. Do you remember who first announced the birth of Jesus at Bethlehem? It was an angel. And again it was an angel who came to announce the resurrection of Jesus from the dead. Here we see him a messenger of Light from God, with the greatest message the world has ever heard.

The Women. Our Scripture lesson tells us that Mary Magdalene, Mary, the mother of James, and Salome came to the tomb very early in the morning with spices to anoint the body of Jesus. This was a custom in those days. After Jesus had died on the cross, His body had been taken down and buried so hastily they had no opportunity to perform this service of love at that time, and so they decided that as soon as the Sabbath was passed to hasten to the tomb with spices. They came in sorrow, expecting to find only a dead body. Instead they found an angel, clothed in a long white garment. They were greatly surprised and frightened. In our picture, two of them seem to be drawing away with fear.

The Message. "Be not Affrighted." The angel has words of comfort, however, and they have no need to fear. He also has a message of joy, "Behold, I bring you good tidings" was the message of the Christmas angel. The message of the Easter angel is also one of great joy—and it is also to "all people."

"Ye seek Jesus of Nazareth, which was crucified." The sorrow of these women was great. They had seen Jesus crucified. They had seen Him laid in the tomb. And on this early Easter morning they came to weep. They thought their Lord and Master was gone. They could not understand it and grief took hold of their hearts. So they were not at all prepared for the appearance of the angel and his announcement.

"He Is Risen." What a wonderful message the angel gave them. No wonder they were amazed and trembled! Could it really be true? Is their dear Lord, whom they thought dead, alive again? And if He is alive, where is He? Where shall they find Him? We can easily imagine that some such thoughts flashed through their minds in their excitement and astonishment, and as if to answer them, the angel continues:

"He is not here, behold the place where they laid Him!" Here in our picture we see the angel pointing to the empty tomb, proving indeed that Jesus was not there. And how eagerly and earnestly he is giving his message. He seems to want to make sure that these women receive it and understand it. "Why seek ye the living among the dead?" Theirs was not a dead but a living Savior. In coming out of the tomb, Jesus won a great victory over death. "O death, where is thy sting, O grave, where is thy victory!"

"But go—tell—" This wonderful message was not for them alone, it was for all people. What a wonderful privilege was theirs, to be the first to bring the glorious message of a risen Savior to others!

(Arranged by Chas. W. Fuhr.)

For a Special Program—

The Easter Evening service in many congregations is given over to the Juniors. Arrange a public program. Have the Junior officers in charge. Have a short, well planned program.

PROGRAM.

Opening Hymn—"We Will Carol Joyfully."

The Easter story, by five Juniors.—Matt. 28:1-10. Have each Junior memorize two verses and recite.

Hymn—"The Day of Resurrection."

Bible Story—The Women at the Tomb—given by a Junior girl.

Dramatization—The Easter story, by a number of the Juniors. Have a number of the Juniors dramatize the scene of the women at the tomb.

Hymn—"Come, Ye Faithful, Raise the Strain."

Exercise—"Go—Tell."

Unveiling of picture, "The Hope of the World."

Hymn—"We've a Story to Tell to the Nations."

EXERCISE—"GO—TELL."

The Easter Angel (older Junior girl in flowing white costume, preferably one with light hair).—I am sure you know the Easter *message*. We all rejoice in the glad tidings, "He Is Risen." Do we all remember the Easter *Command* as well?

Junior Boy and Girl, entering—Command? What is the Easter command?

Easter Angel—Early Easter morning when the women came to the tomb to weep over their beloved dead Master they found instead a risen Lord, and the angel who met them told them the glorious news of the Lord's rising from the dead. The angel also gave them a command. He bade them go quickly and tell His disciples. "Go—tell" was the command.

Junior Boy—But what does that mean to us?

Angel—The message was not for the disciples alone, not for those people alone; it was for all people. It was to be carried to the whole world.

Junior Girl—But how does that mean us?

Angel—The angel did not himself give the message to all the world, but only to the few women. *They* were to "Go—tell" the disciples. The disciples were to carry it to others. So it was passed down to us. You and I are not to let it stop with us, but pass it on to others, for there are millions who have not yet heard it.

Junior Boy and Girl—But how does that mean us?

(Enter Japanese children, in kimonos, carrying parasols. Four or five children thus attired should be used for each group if possible.)

Japanese Children—In Japan we have not yet heard the Easter story. We do not know of the risen Savior.

Angel (pointing to Junior boy and girl)—"Go—Tell."

(Enter Hindu children—costumes of bright-colored cheesecloth.)

Hindu Children (stretching out hands)—We have not heard the Easter message!

Angel (pointing to boy and girl)—"Go—Tell."

(Enter Chinese children—costumes of blue chintz or flowered material, made over pajama pattern.)

Chinese Children—Is the risen Savior not for us, too?

Angel (pointing to boy and girl)—"Go—Tell."

(Enter group of immigrant children—shawls over head, carrying bundles.)

Immigrant Children—Will we find the risen Savior in the land of promise? Will we find churches for our children in America?

Angel—"Go—Tell."

(Enter group of Juniors representing other nations—Alaskans, children of the East, mountain children, other immigrants. Costumes can be devised: Alaskans, grey chintz trimmed with cotton; mountain children in aprons and sunbonnets; other immigrants, the Italians with bright-colored dresses, Polish and Russian with shawls over heads, etc.)

On other side of platform enter a group of equal number of the Juniors dressed in white like the Easter angel.

All foreign children group together on one side of platform, Juniors in white on other, the Angel and Junior boy and girl in center.

Juniors in white sing one verse "All the Children of the World" (five cents, Women's Missionary Society, 723 Muhlenberg Building, Philadelphia).

Angel (raising a large white cross, covered with flowers)—To these you can carry the Easter message, you can send them gifts, help the missionaries who are taking them the Easter message, when you are older you can perhaps go and be missionaries yourselves. You can "Go—Tell" the message of Easter.

Juniors in white sing third verse, "Greenland's Icy Mountain."

At conclusion, Junior boy and girl get Bibles from Juniors in white, and pass them over to the foreign children until each has one.

They then leave the platform and return again followed by the whole Junior League, who bear gifts for one of the mission stations (determine where you wish these gifts sent, and have some definite object in view) and pile them up in front of the cross.

Conclude with hymn, "Jesus Shall Reign Where'er the Sun."

UNVEILING OF PICTURE.

Get the large picture, "The Hope of the World" (45 cents), have it on a large easel, or on wall, covered by white covering.

At close of hymn, as Juniors have filed from the platform, the Easter Angel goes to picture, removes covering, standing at the side for a moment and then follows others.

WHAT TO DO.

Special objectives have been suggested each month for the Junior League: Support of a child in a Japanese kindergarten, a protege in Africa, contribution to hospital work in India, etc.

As another objective which some Junior Leagues might adopt, why not support some of the work at home? Find out from the Orphan Home nearest you the amount necessary for the support of an orphan a day,

and then have your Juniors adopt one for as many days as possible.

A closer touch with and some definite work for our Junior Leagues in the orphan homes could be undertaken. We have Junior Leagues in Topton, Louisville, Zelienople Orphan Home. Easter gifts or cards sent, or a program might be arranged for them.

April 27, 1924.

WHEN THE SCHOOL BELLS RING IN INDIA

(Missionary)

PROGRAM.

Roll call, minutes, offering, business.
Scripture reading—Pslam 119:33.
The Topic.
Sentence prayers by Juniors: For our workers in India, for the school boys and girls of India, for the spread of the Gospel in India.
Closing—Lord's Prayer.

THE TOPIC.

Vary your meetings occasionally, and change the manner of presenting the program.

Have this a "school" meeting and conducted as a school.

Have a number of the Juniors each with a large bell cut from silver or colored paper, and on these print the following facts as a "lesson." Let the Juniors present these facts. From old files of Lutheran Woman's Work, pictures of some of the schools and the workers can be obtained, paste these on the reverse side, and after the Junior gives the fact have the picture shown:

There are about 800 mission schools of the United Lutheran Church in India.

Nearly 30,000 scholars are in the schools.

Some of the schools are in little native villages, with a native teacher and a handful of children.

Some of the schools are boarding schools.

Our Girls' Central School has over 200 girls in it.

At Guntur there is a boys' boarding school.

One hundred and forty-five pupils are gaining Christian education at the Girls' Boarding School at Chirala.

There are several high schools for the boys and girls conducted by our missionaries, Peddapur and Bhimawaram.

Guntur College has 650 boys.

There are also Bible training schools where women are trained to go into the homes to tell the glad tidings of the Gospel.

GEOGRAPHY LESSON.

Have one of the Juniors prepare a large outline map of India on a sheet of manila paper, and in the meeting locate and mark with large colored stars or a colored pencil several of our mission stations in India, also trace a journey from America to these stations.

SPELLING LESSON.

Drill the children in the pronunciation and spelling of some of our mission stations. They should gradually become familiar with these. Rajahmundry and Guntur they should know; teach Chirala, Bhimawaram, Peddapur, Samalkot.

MUSIC LESSON.

Take the time to teach a new missionary carol. "O Zion, Haste" may be taught, if it is not known.

WHAT TO DO.

Arrange to send a box to our schools in India, pencils, tablets—anything that boys and girls like here can be included.

Arrange for an exchange of letters with some of the children. Write to one of the missionaries, asking that a letter be exchanged with your Junior League and the school.

A DAY WITH A DEACONESS

(*Continued from page* 21)

wee-bit of time for herself. She surely can lie down at night with the consciousness that her day has been filled with unselfish, loving service for the Master, cheering lonesome, discouraged and sick folks. It is a real joy to know that her life is being daily used to help develop a church organization which is under God literally building the Kingdom of Christ.

To influence for Christ is her one great task. In the after years of her life, when the children of the Week-Day School or Kindergarten are grown men and women, she will know the joy of her service even more than she can now. Then the poet's word will seem very real,

"I found a piece of living clay,
I gently formed it day by day,
And moulded with my power and art
A young child's soft and yielding heart.
He came again when years were gone,
It was a man I looked upon.
He still that early impress bore,
But I could change him nevermore."

GENERAL SECRETARY'S LETTER

(*Continued from page* 16)

something of the spirit of the One who went about doing good. Let us open our hearts to every good cause, and especially to God's great cause of salvation through His Church and prove our interest by doing something and giving something to help it on. Thus will our Lent be a living sacrifice, acceptable unto God.

"League-ally yours,"

HARRY HODGES,
General Secretary.

LIFE SERVICE AS AN AVOCATION

(*Continued from page 6*)

sons whom he meets in this way that he can sometime say to them, "Come as my guest to our League dinner tomorrow evening," or "Come to church with me tomorrow morning," and get an acceptance of his invitation. The one thing the worker needs, to get results from such effort, is what is known as personal influence, and personal influence or power depends upon two things: First, love of one's fellow men, with a reasonable showing of it on occasion; second, that measure of love toward God which impels us to lead other men to Him. The Christian who is consistent and constant in his own church relationship, who is doing his daily tasks "as unto the Lord," and who is making his personal power over other people tell in favor of church-going and the study of religion by non-Christians, is working "Life Service" into his avocation in a way that is sure to count for world evangelization, and the spiritual uplift of all mankind.

THE YOUNG MINISTER'S PROMOTIVE LEAGUE

(*Continued from page 8*)

Ministers in other cities already have made inquiries about the new League, and it is certain that additional chapters will be formed in other Missouri cities in the near future.

THE PHYSICAL PROGRAM

(*Continued from page 25*)

to select as many of the ones of the Rank sought as possible. Master them all is the best way.

The Emphasis.

Intermediates whose bodies will glorify God is the aim of this Department and this System. God truly approves of this.

Prayer

Let every Intermediate pray that the body may be so developed and used that it is easily seen the Intermediate wants the body to be what its owner, God, wants it to be. Pray that the Merit System may aid in this.

THE BIGGEST DOLLAR

One dollar spent for a lunch, lasts five hours.

One dollar spent for a necktie, last five weeks.

One dollar spent for a cap, last five months.

One dollar spent for an automobile, lasts five years.

One dollar spent for water or a railroad grade, lasts five generations.

One dollar spent in the service of God, lasts for eternity.—Roger W. Babson.

COUNT ZINZENDORF

(*Continued from page 9*)

quired by civil governments to announce its creed, has always given the Augsburg Confession as its symbol, although it does not require subscription thereto. He introduced all the usages peculiar to this communion. He secured for it the Episcopal succession of the old Bohemian Church, and was himself, in 1737, ordained a bishop. The intensity of his nature led him to say and to do some imprudent things, and the Saxon government banished him. This, only furthered his work, for during the thirteen years of his exile, he visited other parts of Germany, Switzerland, Holland, Russia, England, the West Indies and America. Wherever he went he founded societies.

In 1735, more Moravians settled in Georgia, but their peculiar polity prevented their success. In 1740 they moved to Pennsylvania, where Zinzendorf visited them and assisted them in organizing at Bethlehem, Nazareth, and Lititz.

On the 9th of May, 1760, he died at Herrnhut. He was greatly honored at his burial. He was learned, eloquent, wise, self-sacrificing, and apostolic in labors.

The Moravian Church is especially distinguished for its missionary zeal. Attending the coronation of a Danish king Zinzendorf saw some blacks from the West Indies. He became very much interest in their spiritual welfare. The result was a missionary was sent in 1732 to St. Thomas. Some of their missions failed. There are still twenty-one missions fields or provinces under their care. The principal ones are, Greenland, Labrador, Indians of North America, St. Thomas, Jamaica, St. Croix, Antigua, St. Kitts, Barbadoes, Tobago, Mosquito Coast, Demarara, Surinam, South African Western Provinces, South African Eastern Provinces, West Himalaya, and Australia. The missions in the West Indies really ceased in 1889 to be missions. They had become self supporting, and the whole field was organized as the fourth province of the Unity. All the missions contain about ninety thousand members, and in 1893 cost $350,000. About a hundred thousand of this was contributed by the home provinces.

The three provinces of the home church embrace about thirty-one thousand communicants. Over one-third of these are in this country.

Like the other German sects, the Mennonites, the Dunkers, and the Schwenkfelders, that early settled in Pennsylvania for the enjoyment of religious freedom, the Moravians are an industrious, honest, thrifty, and moral people, well-to-do in the things of this world, liberal in their religious benefactions, and make most excellent neighbors and citizens.

League News Items

SEND IN THE NEWS—The other Leagues want to know what YOU are doing. You want them to know of your activities. This department is a clearing house for ideas in entertainment and good works. If yours is not represented it is because we do not hear from you. All news items must be in the Editor's hands by the first of the month.

ANOTHER OF THE OLD GUARD

ERNEST F. EILERT

Ernest F. Eilert, president of the New York Employing Printers' Association, Inc., will, according to *Printing*, soon have the degree of Doctor of Commercial Science (D.C.S.) formally conferred upon him by Gettysburg College. "The printing industry takes great pride in extending to Mr. Eilert sincere congratulations on this reward for meritorious achievement in organization work in the academic field. In the roster of distinguished recipients of the degree are such names as the late Jacob Schiff, the late Theodore N. Vail, Paul M. Warburg, Charles M. Schwab, Coleman duPont, Col. Michael Friedsman, J. P. Morgan." Mr. Eilert is a member of the Board of Publication of the United Lutheran Church, treasurer of the National Lutheran Council, and prominent in the work of the Lutheran Church in New York City and the United Lutheran Church.

Mr. Eilert's successful career as a printer, which began in a very modest position, has not prevented his giving time and talent to Church and State. He has been an officer of his congregation, a founder of the Luther League of America, a member of the New York Board of Education, and delegate to several Republican National Conventions.

NEW YORK

Reading Course. The following eight Leagues of New York have reported that th members are reading the 1923-24 "Lut League Reading Course": Hartwick Semina Good Shepherd, Brooklyn; St. Luke's, Wo haven; Mediator, Brooklyn; Messiah, Bro lyn; Covenant, Brooklyn; Christ, Brookly St. Luke's, Brooklyn; Atonement, Buffa Christ, Buffalo; Redeemer, Buffalo; Resurr tion, Buffalo; St. Paul, Fort Plain; Zi Athens; Advent, New York; St. Thomas, N York; Zion, Syracuse; St. Paul Senior Gi Mount Vernon.

UTICA.

The League of the Church of the Redee has started a Sunday Evening Vesper Cir The League furnished a Christmas tree for folks of the Home for the Aged at Clinton.

ATONEMENT, ONEONTA.

This League has paid in full its quota ward the Japan Seminary Professor's Ho Fund (which is the New York State Leag special mission objective). Two of the m bers of this league are in the Seminary stud for the ministry.

BETHANY, CENTRAL BRIDGE.

The eleven members of this League tributed twenty dollars to the Japan Semi Professor's Home, and in addition is aidin the support of a missionary in Japan.

ST. JOHN'S, ALBANY.

This League has paid one hundred and th five dollars on its pledge to the Japan Fun

GOOD SHEPHERD, BROOKLYN.

Forty-six of the members of this League reading the Luther League Reading Co Nineteen of the members sing in the choir, fifty are engaged in the work of the Su School. A Toy Shower was held, and over toys sent to the children in the Sea View H pital, accompanied by candy. Soap and w clothes to the number of one hundred and fi were sent to the Kings County Hospital. Chr mas carols were sung at four of the hospit and during the past few months thirteen im grants have been visited, under the direct of the New York Immigrant Committee.

MEDIATOR, BROOKLYN.

Proteges in India have been supported this League, and their quota—twenty-five d lars—oversubscribed to the Japan Fund.

INCARNATION INTERMEDIATE LEAGUE, BRO LYN.

The Intermediate League (1) holds regu business, devotional and social meetings ea month, (2) delivers flowers to the sick ev Sunday, and regularly entertains the shut-i (3) contributed the largest amount from a Intermediate League in the Brooklyn Distr to the Japan Fund, and at the District Conv tion would have captured the banner for tendance, had it not been for the Senior Leag

MESSIAH, BROOKLYN.

This League has seven members studying the ministry or diaconate. Eight delegates w attend the State Convention. Thanksgiv baskets were distributed.

ST. JAMES, WOODHAVEN.

Three members will attend the State Convention, the quota for the Japan Fund was more than doubled, Christmas baskets were distributed, and an interesting social, based on our Luther League literature was recently held.

CHRIST, BUFFALO.

One member is studying for the ministry. Several members have completed the Reading Course. The quota for the Japan Fund has been almost doubled. At Christmas St John's Orphan Home was visited, and each child received mittens, candy and gifts. Books of the Bible and candy were given to the children of the two Hungarian Missions of Buffalo. The Lutheran Church Home for the aged was visited, and a Coffee Shower held for Wagner College, sixty-two pounds being sent.

FIRST, SCHENECTADY.

Twenty-three members attended the District Convention. Two members are studying for the ministry.

GILEAD CENTER, BRUNSWICK.

This League pays fifty dollars a year toward the support of a protege in India. The quota to the Japan Fund was over-subscribed. Two of the members are preparing for work in the foreign field. The Fifteen Point Program of the State League is being worked.

ST. THOMAS, NEW YORK CITY.

This League more than doubled its quota toward the Japan Fund. One hundred and twenty-five dollars was contributed to the Inner Mission Society of New York, and smaller amounts to the Jewish Mission Board, West Indies Christmas Box, and the work in Liberia. The League entertained at the Washington Square Home for Girls, contributed toward Thanksgiving baskets, sent plants to the shut-ins at Christmas, sung Christams carols at the Union Hospital. Memorial chimes for the church in honor of a late president will be installed.

ZION, ATHENS.

Fifty of the members are daily readers of the Bible. Two are preparing for the ministry. Eight members are completing the Reading Course. During the illness of the pastor, the Sunday evening service was conducted by the League. Twenty-five dollars has been paid toward the Japan Fund.

ST. JOHN'S, SYRACUSE.

Three hundred and fifty dollars was paid toward the church mortgage. An annual banquet was held January 9, and a special church service, celebrating the anniversary of the League, will be held.

HOLY TRINITY, NEW ROCHELLE.

The League has purchased new hymn books for the church. The quota to the Japan Fund has been paid in full.

NEW JERSEY

The Luther League of New Jersey has adopted the following Twelve Point Efficiency Standard for a local League:

1. Well planned devotional meetings held weekly.
2. Topic booklets used (may be ordered by the League for each family).
3. LUTHER LEAGUE REVIEW in fifty per cent. of homes, used and read.
4. Mission Study Class—at least one yearly, fifty per cent. of active members attending. (May be held in conjunction with regular meetings.)
5. Definite missionary project supported by each League: Home, Inner or Foreign.
6. Purpose cards signed or observed as follows: Firty per cent. active members attending devotional meetings, one hundred per cent. Bible Reading and prayer daily, fifteen per cent. of active members taking part at each meeting, twenty-five per cent of confirmed membership of Church members of Luther League.
7. At least one delegate at District and State Conventions.
8. Luther League Reading Courses adopted, twenty per cent. of active members reading.
9. Business or social meetings held monthly (except vacation month).
10. Sustaining members sought through definite plan, at least five per cent. gained during the year.
11. Events of interest reported to the LUTHER LEAGUE REVIEW, at least two reports yearly.
12. Devotional committee meetings (weekly or by-weekly) with leaders to prepare programs for devotional meetings and for special intercession.

Banner League, 12 points; Standard League, 10 points; Honor League, 8 points.

OREGON

THE DALLES.

The Luther League surprised the Pastor, the Rev. W. I. Eck, on December 31, by assembling at his home after the evening service, and presenting him with a handsome clerical robe.

OHIO

LIMA.

St. Paul's Luther League has reorganized its work and is actively engaged in helping others. Clothing and money was sent at Thanksgiving for European Relief, and at Christmas "white gifts" were gathered for the Osterlein Orphan Home.

The Senior League, with George Conrad as president, numbers thirty active members, while the Intermediate League, under the direction of Miss Grace Kruse, has twenty-one members.

CAREY.

The Luther League of Carey is raising thirty-five dollars for the support of a native worker in Africa.

FINDLAY.

The Intermediate League of First Church sent a basket of food and toys to a family at Christmas.

The Senior League sent individual gifts to each child at the Osterlein Orphan Home in Springfield for Christmas, and also went caroling to the sick and shut-ins on Christmas Eve. A lunch was afterward enjoyed at the church.

DELAWARE.

The Luther League elected the following officers for the year 1924: President, William Keck; vice-president, Miss Sarah Bame; secretary, Miss Helen Stimmel; treasurer, Miss Dorothy Stimmel. Interest is created in the weekly meetings by posting on the bulletin boards in the Sunday School room a list of the leaders for the topics each month.

WESTERN DISTRICT LEAGUE.

The Western District League of Ohio held a Life Service and Stewardship Institute in Christ Church, Carey, on December 30. The afternoon session, at three o'clock, was in charge of the District president, Mr. Wm. Elliot, and the subject of the discussion was "What Shall I Do With My Life?" participated in by the different Leagues represented. Supper was served at 5:30. The evening session was in charge of the Life Service Committee chairman of the District, the Rev. L. P. Speaker, and an address on "Power—Plus" was delivered by the Rev. Charles Bauslin, of the Board of Education. A Christian flag was dedicated, an offering received for the mission school hospital in Liberia, Africa, and life service cards were distributed and signed by those interested.

The Luther Leagues of Cleveland and vicinity held its bi-monthly meeting on January 29 at Emaus Church. A devotional service was followed by a dinner, which was featured by a humorous address. A short business session was conducted, at which the following officers were elected for the year: President, Miss Elsie Bell, of Calvary Church; vice-president, Miss Emily Spieth, Bethany Church; recording secretary, Miss Marie Schwan, Emaus; corresponding secretary, Miss Ruth Arnold, Salem; and treasurer, Mr. Francis Cooper, Emaus.

Definite plans for inner mission work in the city were formulated, and plans made for mission study classes to be conducted in each League, reviews to be given at the Central meetings. The books of the Luther League Reading Course are to be used.

Representatives will attend the convention of the Eastern District League at Youngstown.

The next meeting will be held in First English Church, Cleveland, on March 25.

At the last meeting of the Ohio Synod it was recommended that the Luther League of Ohio be made a corollary part of the Synod, sharing in its operations as a part of the Church. In this forward move, the League will be enabled to carry out an enlarged program and take large forward strides.

VIRGINIA

ROANOKE.

The Luther League of Virginia Heights Church has elected the following officers: President, Chester Shepps; vice-president, Mildred King; secretary, Roy Cassell; treasurer, D. C. Lionberger, Jr.

Interesting devotional meetings are held every Sunday evening, with a leader and a speaker appointed for each meeting, and with the Luther League Topics used for discussion.

WISCONSIN

WAUWATOSA.

St. Matthew's League is making rapid progress in every line. The publication of a parish paper is in their hands, and is edited by one of the members. The support of ten children in the Japanese kindergarten has been assumed.

INDIANA

LOUISVILLE DISTRICT.

On New Year's Eve the District League of the city conducted a service at the Union Gospel Mission.

BOOK REVIEWS

IN THE MASTER'S VINEYARD. Serious and entertaining sketches from the life of a Lutheran pastor; by Rev. A. F. Augustin, Published by Rev. H. Brueckner. This is a new title for a book formerly published as "Heite and Ernste Bilder, etc." It relates to the experience of one who is at work in the Lord's Vineyard, and aims to influence its readers to enter upon this work. This may be gathered from the chapters, "The Beginning of My Ministry," "People Whom I Have Met," "A Few Reminiscences of My Work as an Itinerant Minister." Boards, $1.25; pp. 183. Wartburg Publishing House, Chicago.

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